

FREE ENQUIRY

INTO THE
MEANING

OF THE

MOST EXCELLENT NAME

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J E S U S, &c.

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J E S U S,

SHEWING
The TESTIMONY it bears to *the*
NATIONS, particularly to *the* JEWS.

By **HENRY LEE, LL.B.** *R*

The desire of our souls is to THY NAME.

Is. xvi. 8.

THIS is life eternal that they might know THEE
the ONLY TRUE GOD and JESUS CHRIST,
whom THOU hast sent.

Joh. xvii. 3.

L O N D O N :

Printed for *John Rivington*, at N^o. 62, in St.
Paul's Church Yard; *E. and C. Dilly*, at
N^o. 22, in the *Poultry*; and *M. Fellingby*,
at N^o. 4, in *Fleet Street*.

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THE P R E F A C E.

THE object of the following enquiry is not less the triumph of reason than it was ISRAEL'S song of old, and is now the CHRISTIAN'S boast. It is the name JESUS, renowned in both worlds for everlasting victories over those foes to which other conquerors, as well as the vanquished, have fallen a prey. And of what great concern it is to CHRISTIANS to have a right apprehension of this king of titles they can scarce want a proof, who recollect how much it behoves them, who were baptized in this NAME, to understand what is proposed to their faith; and how high in glory this stands in the sacred volume. For much, very much must depend on the knowledge of what was judged of consequence to be brought by an ANGEL to the ears of man, and of which there is such frequent occurrence in SS; under which the SAVIOR would appear in preference to all others, on faith in which such a stress is laid, and which it is the very essence of the CHRISTIAN'S bliss to have glorified in him. 2 Th. i. 12.

Yet though the learned may be, many others I fear are not acquainted with its import, whose instruction is here intended. Not that I would be thought to insinuate a person could not believe

aright that knew it not; as numbers doubtless believe HIM what the name imports. But these, as *pressing forward* in knowledge as well as love and having *the desire of their souls* unto this NAME, *Jf. xxvi. 18.* may be prompted to say with JACOB and MANASSAH, *What is THY NAME, that now THY sayings are come to pass we may do THEE honor?* Nor will it afford them a little pleasure to find it proclaims HIM what they have believed. He is, enabling them to see more clearly the propriety of the miracles wrought under it, the fitness of the psalms to celebrate His praise, and of the expressions in their prayers; to view HIM with more steadfastness in His mediatorial character and with greater confidence of their obtaining what they ask in it, particularly, the accomplishment of this promise, *I WILL SET HIM UP, BECAUSE HE HATH KNOWN MY NAME, Ps. xci. 14.*

OTHERS there are who run into a variety of opinions concerning HIM, as if it did not report HIM the same to all: a thing no more to be wondered at than that persons unskilled in a tongue should assign different meanings to a word in it. Yet to the candid who have their minds equally disposed to the truth, on whatsoever side it shall be found to lay, the following treatise may be a *peace-maker*, causing them, as the apostle intreats his *Corinthians*, to be *by this NAME, of the same mind and of the same judgement.* *1 Cor. i. 10.*

It may seem indeed of little consequence to the profelytes of sensual wisdom, who, strangers to their wants and the purity of God, and hating to be reformed, cry out *away with HIM, away with HIM,*

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HIM, pretend to see objects invisible to man without some revealing light, think it nothing unnatural to suppose our heavenly FATHER to have given no instruction to His children, neither used any means to raise them when fallen; may have counted it a signal token of their freedom of thought to reject that revelation, from whose tradition, however vitiated, they derive their language, &c. they, less modest than the *Isaiah*, lay claim to; and self-condemned to make an outcry, like a man with a candle in his hand to direct his steps against the use of light, against that, which they themselves allow the benefits of by communicating this traditional information by word of mouth or writing to, and by receiving it from others. Yet as this is no more than was predicted, and as this NAME has been the confusion of that understanding, which imagined it ought not only to *shin*, but also to *do many things*, contrary to the NAME of JESUS of NAZARETH, so it may not be without its profit for them to attend to the import of what they are militating against. They that have despised HIM may come and bow down themselves at the *feet* of His *feet*, as others have. *Is. lx. 14.*

To the Jews this NAME has a primary respect; and as it is not our province to *boast ourselves* against

new revelations, but to point out the errors of old ones, we have proved in Dr. Ellis's *Knowledge of Divine Things*, Bishop Brown's *Limits of the human understanding*, in *Puffendorf*, B. 2, c. 3, § 20, *Combertant Orig.* p. 451, *Clarke's Boyle Lect.* vol. 2, prop. 4 & 7, *Lock*, B. 2, p. 28, *Whitty*, Vol. 2, p. 69, 95, *Hobbes's Elid.* pol. b. 2, 13, *Bacon's Advancement*, &c. p. 469, 470, and *Sophron*, pref. & V. 3.

against them who are the *natural branches*, however they *curse*, but to bless them with the delivery of the word of grace to turn *them from their iniquities*, *Act. iii. 26.* so they should in a manner becoming lovers of truth examine what claims the authority of their *law* and *prophets*, their *Talmud*, &c. to be the FEARFUL and GLORIOUS NAME, *Deut. xxviii. 58.* For they may find they are not called on to have *another* faith than these had, but to think and act according to them. For they deny not the being of the person^b bearing this NAME, but His *character* and *mission* as THE MESSIAH under this NAME. And here I trust they will see it proved by a fair deduction of the *original* of the NAME and its *interpretation*, that it actually has a place in, and a plain reference to the *prefiguration* and *prophecies*, and is therefore a loud appeal to the *law* and the *prophets* for the truth of His *mission* under it, for the *dignity* of His *person* and for the nature of His *office*, and so is the matchless name which their *forefathers* were well acquainted with. *ed jon yam*

Besides the offences given by the worship of images and the sinful lives of many, (though no more proofs against the *divine* authority of the Gospel than the *people's* of old were against that of the *law*,) a main reason of there being so few converts is that *some*, contrary to the doctrine of the

^b The author of *Zemach* says "Jesus the Nazarene was born at BETH-LEHEM in JUDAH, a league and a half distant from JERUSALEM, in the year 3761 from the creation of the world," (as he calculates) "and in the 42 (instead of the 38th) year of the reign of *Cæsar Augustus*." And the testimony of *Josephus* *Ani. L. 18. 4.* is well known, as well as that of *Tacitus* in his *Annals*, B. 15, c. 44.

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the church universal^c and to the matter of fact as believed before and since Moses^d to Moses Mai-
monides^e and to this day,^f and to the necessary na-
ture of all revelation, have maintained there was
nothing of the Messian or a future state in their
ceremonial

^c *Act.* iii. 24, 23, xxiii. 15, 16, 17, 2, 1 Cor. x. *Heb.* x.
1 *Pe.* x. 11, *Ignatius*, *Jus. Mart.* p. 364, & al. *Irenaeus*,
p. 332, 336, 338, *Tertullian*, *Chrysostom*, *Jerom* in his *Epistle* to
Paulinus, *Austin*, *Cyril* on *Jo.* c. xxv. 10, &c. *Dr. Castle* with
the approbation of the *Bishops* of his day in the dedication to his
Lexicon, and others cited in *Sopbron*. Whence we have these notes
on *Act.* xxvi. in *Tyndal's* translation of the N. T. 1525, "We
ought to preach nothing of CHRIST but that which is in Mo-
ses and the prophets. Thou shalt note that the N. T. is in-
cluded in the O. T. and the O. T. is expounded by the N. T.
For CHRIST our saviour and all His apostles did the same,
confirmynge all their preachings and sermons with the SS of
the O. T."

^d Moses knew what he had of GOD were patterns, *Ex.* xxv.
9, as *Heb.* ix. 23, x. 1, &c.

^e He says the meaning of *Prov.* xxv. 11, where the words of
the prophets spoken according to the two respects are compared
to an apple of gold in silver net-work, is that the exterior sense of
such word is good and precious as silver, but that the interior
is yet much more excellent, as gold, to build up them that be-
lieve in the sublime mysteries of faith." See the whole as
cited from *Raymund Martin's* *Pugio fidei* in *Sopbron*, p. 791.

^f For in their *Talmud* in *Berachoth*, c. 5, we have this asser-
tion, "The BLESSED GOD gave to us the forms of the taber-
nacle and sanctuary and all their furniture, the candlestick,
table, and altars for [לְצִיּוּרֵי שְׂכִיּוֹת] LEZUJIM SECHUJIM
delineating picturing forms or figures, in order to make us un-
derstand superior or more excellent truths [מִדְּבַר מַעַל] from
them." And *Calvin* owns, "that what was figuratively re-
presented in the Mosaic sacrifices is exhibited in CHRIST,
the archetype of the figures," *Inst.* B, II. 166.

ceremonial or history. Positions that render it impossible to prove them obliged by their law to receive JESUS for the CHRIST, but such as lay their authors open to the Jews just reproach for their ignorance of their national beliefs, nay of the methods taken by CHRIST and His apostles to convert them. For He says for a specimen of the weapons we should use, *There is one that accuseth you, even MOSES in whom ye trust, Job. v. 45. HE WROTE OF ME, ver. 46. — they have MOSES and the prophets; let them hear THEM, Luk. xvi. 29.* Nay so full was their evidence thought that He says, *If they hear not MOSES and the prophets, neither will they be persuaded though ONE RISE from the dead, ver. 31; which their infidelity after His resurrection was about to give a strong demonstration of.* Hence to the first converted Jews we find HIM opening the SS, what was written in the law of MOSES and the prophets and in the psalms concerning HIM, and opening their understanding that they might understand the SS, and saying *THUS OR SO it is written, and so or in LIKE manner it behoved CHRIST to suffer and to rise from the dead, &c. Luk. xxiv. 44, 45, 46, — and these apostles thus enlightened insisting in their sermons* on

How contrary this is to the JEWISH creed is plain from their 10 articles and Menasseh Ben ISRAEL, l. 3, c. 2, "It is certain not only from the books of MOSES but the prophets that the resurrection will be connected with the coming of the MESSIAH," — he says in his *Epif. dedicatory* "We worship one God, and after the difficulties of this life look for a better." In *ded. to l. 3*, which we have in common — "For all love to rise again who with pious souls have worshipped the God of ABRAHAM, &c."

on this spiritual sense of the letter, and proving it pointed out the JESUS they preached so clearly, that *myriads* were converted, and the others *con-founded*, *AB.* ix. 22.

Upon their *own* principles ^a then the issue is put in this little work, and the like good effects may be the result of the Jews finding that we continue *witnessing* to this day *both* to small and great *none* other things *than what the prophets and MOSES said should come* *AB.* xxvi. 27. For I perceive from my conversation with some of them that they have *no other way* to evade this argument than by commencing *unbelievers*, proving the *con-nection* between the *faith* of his writings, and *that* of the words of JESUS, as affirmed *Job.* v. 46. IF YE HAD BELIEVED MOSES, YE WOULD HAVE BELIEVED ME, FOR HE WROTE OF ME, BUT IF YE BELIEVE NOT HIS WRITINGS HOW SHALL YE BELIEVE MY WORDS? 47. the *latter* is an *impossible* case, as the *former* is a *necessary* consequence. And indeed if it can be proved that the

a 2

very

^a *Abrevanel* de cap. fid. c. 14. says "The coming of the Messiah is set forth in the *law*, the *prophets* and *Hagiographi* (*Job.* *Judg.* *Sam.* *Chron.* &c. for our master MOSES, and all the prophets bear witness of HIM, and they who have spoken by the HOLY GHOST do all agree, foretell and speak of *king* *Messiah*." — Indeed their writings are full of assertions of this kind. And if we exclude *these*, *how* or *about* what the *law*, &c. *prophecied* until JOHN, as affirmed *Mat.* xi. 13. I am at a loss to know. — Nay the last Rabbi says in *Nishmath Chajim*, p. 39, "the *resurrection* of the dead is one of the *capital* articles of our law, and he, who says it is *not* to be proved from the *law*, is an heretic and *past* cure, and has no part in the world to come."

very NAME OUR SAVIOR bore, the very character HE lived in, HIS succession to MOSES, government, execution of judgment, were things all along predicted, if it can be shewn that unless HE, who says, BIND UP the TESTIMONY, SEAL the LAW among MY disciples, *Is. viii. 16*, had appeared under this NAME, as HE did, and had been what HE was HE could not have been the MESSIAH, neither have fulfilled their law, nor have effected their and our salvation; that this NAME had and has a capital place in their liturgy, and that they not only make avoid the law by their unbelief, but by the rejection of JESUS they, in every respect self-condemned, are fallen into idolatry, I cannot conceive how we can produce stronger arguments or they seek more to induce them to return to THE LORD GOD, and this [DAVID] BELOVED ONE, *Hos. xxxi. 7, 10*. Happy were it for these keepers of the oracles of GOD if they could be provoked to an holy emulation in the faith of their pious fathers, that it might no longer be said, the GENTILES come unto HIM, &c. but the house of HIS friends, *Is. i. 23, Zec. xiii*, will not bear, but still wound HIM with reprobach. For they, who are so sunk in lucrative schemes as to think religion itself but a worldly trade and craft, too blinded with pleasure and interest to see the way of HIM who is great in council and mighty in works, *Jer. xxxii. 19*, too proud after the clearest evidence to own the want of JESUS to make satisfaction for their offence, to transform them into HIS lovely image, and conduct them to HIS rest, will not find themselves HIS people, however they boast the name of

of ISRAEL or descent from ABRAHAM without his *faith and works*, any more than they, who usurp to their unhallowed persons the abused name of CHRISTIAN though without the *faith and life* of one; not caring to make this obvious reflection, that if GOD *spared not the natural branches*, though *circumcised*, because of *unbelief*, much less will HE spare such though *baptized*. Happy too shall I count myself if it should please Almighty GOD to make me an instrument of removing what lays in the way of their conversion, which their *own* misapprehensions or the misrepresentations of *others* may have occasioned, that, all invidious distinctions ceasing, we may go up to this *mountain-like, this exalted one of JEHOVAH*, and to this true *house or temple of the GOD of JACOB*, with this *faith*, that HE will teach us of HIS ways with this *resolution*, that we will walk in HIS paths, Mic. ii. 2.

Lastly, as it is in this NAME of JESUS the GENTILES from their *birth impotent* to good are to *rise up* to the hope of GOD's salvation, and to *walk in HIS ways* praising HIM for it, so the *explication of the NAME* must needs be of use to them, that they may *praise* it with *understanding*, Ps. xlviii, 7. And to them who use *signs* to record *facts* by in a compendious way, it will be acceptable to find the title the compendium of the creed, as it will be becoming in CHRISTIANS to be able to resolve the *Indians* when they shall ask, as they doubtless would, who is JESUS or what imports this NAME? And however invidious minds instead of *breaking forth*

forth into joy at the prospect in Is. lii. 9, would in dissent from heaven draw the ministers from it, forbidding them to speak in HIS NAME to the GENTILES 1 Th. ii. 16, who will not earnestly beseech God that the true church of CHRIST may enlarge the place of its tent, and stretch forth the curtains of its habitations, even unto the AMERICANS under the auspices of our most gracious King, as its nursing father and our conquests prove their everlasting gain, as they have been discomfited before us as the nations before ISRAEL, that they may seek this NAME Ps. lxxxiii. 16? Since the nation and kingdom that will not serve the holy JESUS will perish, it cannot be charity to withhold this LIGHT, not piety to oppose the advancement of the honor of HIS NAME; nor their interest, who expect the judgment. For if to offend one of the little ones incurs so heavy a doom Mat. xviii. 6, what a fiery indignation have they to look for, that thus injure millions? It is with a view of promoting this honour the following sheets are submitted to the publick. And I was the more readily induced to it, because there has not occurred to me, at least in our language, any commentator, who has treated professedly about it, traced its origin and meaning, supported it by proper authorities, stated the high characters it was used to give us an idea of, the fitness there was in our LORD'S actions, passion, &c. under it.

To make it as plain as I could to the most ordinary if but attentive capacity, I have given the HEBREW words in *English* characters. For which reason

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reason I could have also wished to have avoided controversy, but where there is gain saying it is the part of a good soldier of JESUS CHRIST to maintain the ground of his faith, and to endeavour in meekness to convince those that oppose themselves, if God peradventure will give them repentance for the acknowledgment of the truth, 2 Tim. ii. 25.

Not that after all I shall think the servant above his MASTER, and imagine I shall escape the censure of those, who will too often wrest and torture what with candour they should, but have not time or inclination or ability to examine, and to the reproach of their judgment are disposed passionately to decry for madness or enthusiasm what they cannot otherwise refuse, much less of those, who are not afraid to follow the steps of those foolish men that defile the dwelling-place of the LORD'S NAME, Ps. lxxiv. 7, and blaspheme v. 18, knowing the poor in spirit give HIM praise, v. 21, Ps. lxxxvi. 11. But whilst I am conscious to myself of no wilful misrepresentation, I shall think it a sufficient recompence for such reflections, if any serious reader shall be prevailed with more sincerely to love this NAME, that he may taste the joys of them that do, Ps. v. 11, and obtain the heritage of those that fear HIM lxi. 5. Wherein I have erred I shall be glad to receive correction: for what there is of truth in it be the glory ascribed to HIM from whose SS it is drawn. But as it is by HIM we make mention of HIS NAME Is. xxvi. 13, and can only be enabled rightly to know the truth concerning it, or, when made known, be disposed

disposed to lay it to heart so as to give glory to HIM, I would earnestly recommend it to him to pour forth his prayer to God that he may see and walk in His truth, and love and know and give thanks unto His holy NAME, and now and ever triumph in His PRAISE. 1 C. xvi. 35. Ps. cvi. 47.

ADVERTISEMENT.

THE reader is desired to observe that the *inferred* letters in the *proper names*, are retained, as in our *version*, but printed in small *Italics* to distinguish them from *those*, which are in the *Hebrew* and are noted by the capitals; and that H. stands for *Hebrew*, Gr. for *Greek*, O. T. for *Old Testament*, N. for *New*; a. to *consult* the texts referred to, which will be found either a further *testimony* of the matter treated of, or explained by it to the *helping* of his faith, but in this little tract could not be cited at length; 3. to read p. 4. l. 16 after [KAIN] *The COTTEN* one; l. 24, after [SETH] *The APPOINTED* one; l. 27, after [NOAH] *The COMFORTER*; p. 6, l. 24; for [KAY] *MARRA*, [TWO] *MARRA*; p. 8, l. 2, after [LO-RUHMAN] *"The ONE NOT HAVING MERCY;"* l. 5, after [LO-AMMI] *"The ONE NOT MY PEOPLE."*

Order literal errors the *candid* will excuse on account of the author's distance from the press.

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CHAP. I.

The design of the Scripture names in general proved, and of this NAME in particular shewn.

THAT all names were at first intended to convey to the human mind descriptions of persons, places or things, by denoting some distinguishing property or condition of being or character they had, or were to be possessed of, is to be proved from the very nature of a perfect language, and from the matter of fact. From the nature of language this is clearly deducible.

B

For

For *language* is nothing more than the *medium* by which the soul may have *ideas* of persons and places and things communicated to it, which words could not possibly do, if they did not carry along with them and raise up some fixed *ideas* of these in the mind. Because what information does a *word*, without such known *idea* annexed to it, impart to a man? For instance, *what* does the unlearned reader profit by being told BERASIT BERA ALEIM? surely the person, who spoke them, would seem to him a *barbarian*; talking indeed, but unintelligibly. Whereas open the *meaning* of the words to him, as given in our *English* bibles, *In the beginning GOD created*; Gen. i. 1. and then, as often as they shall be read or heard, they will carry to him these *ideas* or this sense, and become a *medium* or means of instruction, lighting him, as it were, to, and giving him intercourse with a very important *truth*, which he had otherwise never known. The *primitive* language then, as being the work of an infinite wisdom, and calculated to establish such intercourse, must certainly have consisted of such *significative* or *descriptive* words, as afforded *ideas* to the mind of what the things spoken of were to be distinguished by; whether they were applied to *things*, as *appellative nouns*, or *names*, or to *persons* or *places*, under the denomination of *proper names*; that is, of *names properly* or with propriety

propriety given to *persons* or *places*; because thus *descriptive* of what they *were* or *are*, and on this account *appropriated* to them. For *that* is in latter times only abusively called a *proper name*, which denotes a person to *be* what he is *not*; as may be clearly enough instanced in now calling a child ABRAHAM, who neither *is* nor *will be* a *father of many nations*, which he *should* be to make this a *proper name* for a child; and this might be shewn in *many* other names, that are indiscriminately and injudiciously bestowed on children.

Nor is this to be less supported from the *matter of fact*. The language, in which GOD has been pleased to reveal His will to man, is eminently descriptive. If we examine a few words in the *lexicons* or dictionaries, and their usage in the *Bible*, we shall soon be convinced of it. The *proper names* therefore, as consisting mostly (a) of *words*, which occur *elsewhere*, and are used to denote *other* similar things or actions in *SS*, must be equally significant. But lest any, inattentive to the necessary nature of language, and to the actual genius and constitution of the *holy tongue*, should not gather from them the design of the *proper names* to be the same with that of the *other* words of *SS*, to convey to us important *ideas* of certain characters or offices, situations or conditions, and so be deprived, as

B 2

now

(a) For there are a few names which do not.

now they in general are, for want of a due regard to their meaning, of the *prophetic* notices they contain, GOD has most graciously provided, and accordingly dispersed from time to time in SS, and, for very wise causes, more abundantly *before* the discovery of writing, evident instances of this *purpose* in the *names*, that we might by these be waked to a due attention to it in *others*, which we meet with. For, to pass over those places or things, for whose *names* reasons are frequently assigned, we are told expressly *before* the flood, that ADAM called his wife's name [חַוָּה] EVE, [*Life* the 70 say] “the QUICKENING ONE,” *because she was the mother* of all [חַיִּי HĪ] LIVING — that EYE called her first-born [קַיִן] KAIN; *for she said* (in expectancy of his being the MESSIAH promised in Gen. iii. which the *Jewish* doctors, as father Simon, b. II. p. 165, says, affirm this text to refer to, tho’ he causelessly blames them for it, and Luther for thus literally translating it,) *I have* [קַיִן-יְתִי KAIN-ITI] gotten the man, the very JEHOVAH, Gen. iv. 1. It is said that she called the other son's name SETH; *for GOD* (said she) *has* [שֵׁת SETH] appointed me another seed instead of ABEL, whom CAIN slew, v. 25. LAMECH called his son's name NOAH, saying, this same shall [נֹחַם NOAHM] comfort us, &c. c. v. 29. After the flood GOD said to ABRAM, thy name shall be ABRAHAM, for a [אֲבִי AB] father of a [חַמֵּה HAME]

[HAME] multitude of nations have I made thee, c. xvii. 5. It is written of JACOB, afterward came his (ESAU's) brother out, and his hand held ESAU by the [עקב ACOB] heel: therefore his name was called JACOB, "the SUPPLANTER," c. xxv. 25, 26: of whom it is also said by ESAU, *Is [Gen. Bib. was] not he rightly named JACOB? for he hath [עקב OQUEB or ACOB] supplanted me these two times,* c. xxvii. 36. That reasons are given for the names of his sons may be seen c. xxix. 32, and c. xxx. The GOD-man, c. xxxii. 30. ver. 24, (b) said to JACOB, *thy name shall be called no more JACOB, but ISRAEL, for [שרית Ser-IT] as a prince thou hast had power with [אלהים (c) ELOHIM or ALEIM] GOD and man and hath prevailed.* When PHAREZ was born, TAMAR said, *how hast thou broken forth? [פרץ Pharez-et] this [פרץ Pharez] breach be upon thee: therefore his name was called PHAREZ, "the BREAKER FORTH,"* c. xxxviii. 29. JOSEPH called the name of the first-born MANASSEH, "the BEARING AWAY ONE," for GOD (said he) *hath made me [נאסני Nasse-NI] forget or borne away from*

(b) In these two passages every Jew, that does not turn away his eyes, may see that the MESSIAH was to be, as here He appeared and is called, both GOD and man, and one wrestling also. For that He is the divine person spoken of in this chapter their doctors allow.

(c) From the reason for this name it is plain, [אל] ALE is of the root [אל] AL or EL. For JACOB is called ISRAEL from his having power with ELOHIM, therefore EL is a word of the same root and significancy with ELOHIM: otherwise the name would contain no reason for the name.

from me all my toil and all my father's house, c. xli. 51. And the name of the second called he EPHRAIM, "the ONE MADE TO BE FRUITFUL;" for GOD hath [יִפְרָא EPHRA-NI] caused me to be fruitful in the land of my affliction, ver. 52. PHARAOH's daughter, who took MOSES for her son, called his name MOSES, "the DELIVERED ONE," as well as "DELIVERER;" and or for she said, because [מִסִּיתוּ MosITU] I drew or delivered him out of the water. Ex. ii. 10. When ZIPPORAH bare a son, MOSES called his name GERSHOM, "the STRANGER," or SOJOURNING NAME;" for he said, I have been [גֵּר Ger] a stranger in a strange land, ver. 22. After him in the time of the judges, when GIDEON had cast down the altar of BAAL, and JOASH his father said unto all that stood against him, will you plead for BAAL, &c. ? therefore on that day he called him JERUB-BAL, "the IMPLER with [BAAL] THE RULING ONE;" saying, let BAAL [יֵרֹב JerUB] plead against him, because he hath thrown down his altar. Judg. vi. 30, 31, 32. NAOMI said unto the people of BETH-LEHEM, call me not NAOMI, call me [מָרָא Mara] the same as MARY, "the EMBITTERED ONE;" for the ALMIGHTY hath [מָרַד E-Mar] dealt very bitterly with me, &c. Ruth, c. i. 20. So PHINEHAS's wife named her child I-CHABOD, "the MADE TO BE DESIRED GLORY," saying, [גֵּלַע ChabOD] the GLORY is departed from

from ISRAEL, I S. iv. 21. THE WORD OF THE LORD said prophetically of SOLOMON, *Behold a son shall be born to thee, who shall be a man of rest, and I will give him rest from all his enemies round about: for his name shall be* [שָׁלוֹם SOLOME or Engl.] SOLOMON, "THE ONE TO BE PEACE;" and I will give [שָׁלוֹם SOLOM] peace and quietness unto ISRAEL in his days, I C. xxii. 9. as also foretold in Ps. lxxii, 3, 7. In ISAIAH's time the LORD said unto him concerning the son of the prophets, *call his name MAHAR-SHALAL-HASH-BAZ, "MAKING SPEED TO THE SPOIL HE HASTNETH THE PREY,"* Marg. *for before the child shall have knowledge to cry "my father and my mother," the riches of DAMASCUS and* [שָׁלוֹם SHALAL] *the spoil of SAMARIA shall be taken away before the king of ASSYRIA. Is. c. viii. 3, 4. Of the city JERUSALEM, the type of the human nature of the MESSIAH, and of his mystic body, the church, it is said, thou shalt be called HEPH-Z-I-BAH, "MY DELIGHT (is) IN HER," and thy land BEU-LAH, "the MARRIED ONE:" for the LORD* [הֶפְזֶז HEPHEZ בֶּקֶת BEK] *delighteth in thee, and thy land shall be* [תֵּבֻלָּה TE-BEOL] *married. c. lxii. 4. Of GOMER's son the LORD said unto HOSEA, call his name JEZREEL, "the SEED OF ARM OF GOD;" for yet a little while and I will avenge the blood of JEZREEL upon the house of JEHU, "the EXISTING ONE" or "ESSENCE," &c.*
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Hof. i. 4. ; and of the daughter — call her name LORUHAMAH, for I will [לֹא LO] no more [חַמָּה A-RUHAM] have mercy upon the house of ISRAEL, &c. ver. vi. — of the other son, call his name LO-AMMI: for ye are [לֹא עַמִּי Lo AMMI] not my people, and I will not be your GOD, ver. 9. Sufficient proofs these of the propriety with which the NAMES in SS were given, and that we may say of them all, what ABIGAIL said of NABAL, AS HIS NAME IS SO IS HE, I S. XXV. 25. as was evidently true in his case, according to her comment upon it; NABAL, “ the FOOLISH or EMPTIED OUT ONE ” (is) HIS NAME, and [נָבֵלָה Nabale] FOLLY, or EMPTINESS, (is) WITH HIM, ver. 25.

From hence it is no wonder we should find the *tradition* of such descriptive, nay, *prophetic* propriety in names among the revolting *heathens*, whose fore-fathers were well acquainted with this truth. The *Athenians* thought of nothing but triumphs in the *Sicilian* war, because *Nicias*, the general employed in it, had his name from [νίκη, Nike] *victory*, which good men were of opinion was a favourable presage. Nay, we learn from *Plato* in his *Cratylus*, it was matter of question even with the *antient philosophers*, whether there was not some *secret fate* or *providence* in it, that men should have names given them, so exactly tallying with their *future* circumstances

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in life, whether adverse or prosperous: Whence it is clear, whoever those *antient philosophers* were, that they, in order to make a *question* of it, must have *known* it for a truth, that there *had been* men who were *thus* correspondently *named*; or that such descriptive *names* had really been given to *men*: which, as it is an evidence of there having been a *providential* imposition of them, proves also the *existence* of the persons recorded under *such names* in SS; as *they*, and they alone ever *bore* or *could bear* such. The *Greeks* called such persons (*ῥεσσεύματα* *Pheromina*) persons of *their own name*, what they were called. Hence (*Εἰρηνεὺς*) *Irenæus*, "the peaceable one," was so called by *Eusebius*, and *Severus* the emperor is said by *Lampridius* to be a *severe* or *serious* person and a man (*sui nominis*) of, or answering to his own name; being what it signified him.

The *Albans* and *Sabines*, and thence the *Latins* did doubtless from this original office or use of names first derive what they called *Præ-nomen*, set before their name, as *Silvius Numitor*, *Titus Tatius*, &c.; their *Prænamina* being in plain *English* "Fore-names", names given before-hand at a certain age, (*aminis gratia*) "for the sake of" or "by way of prediction" or "fore-telling what should be their portion;" as *Val. Max.* Lib. 10, says *Tullus* was, from *tallo*, as one (*tollendus*) to be taken off; the *o* being turned into *u*. The *cognomen* or sur-name was also

also one added to *that*, which a man had of his father from some remarkable *event* or *action*. And the *agnomen* was the *name* or *title* which was added to a man's name, (as if it were *ad-nomen*) "a name to a name," say some; but I rather think (from *agnosco*) as denoting somewhat he was *acknowledged* to have done, or be; as *M. Portius Cato Censorinus* was called so from his office of censor, *Scipio Africanus* from his conquest of *Africa*, or *William the conqueror*, *Edward the confessor*, &c. And on the decline of the propriety in names, and of their correspondency with their after characters, which, it is evident, must have ceased, when not imposed by one who had a *prophetic* view of what the person was to *be*, or *do*, or when not given by one, that was under the *over-ruling* direction of HIM who had such view; people afterwards had these *epithets* given them, called *prænomen*, *cognomen*, and *agnomen* by the *Romans*, which were descriptive of what they *had* shewn themselves to *be*, or were *commemorative* of some passage in their lives; a practice, which has not only descended to our times, in the *additional* titles of *the great*, *the good*, *right honourable*, &c. given to *princes* sometimes, and eminent persons; but is to be traced in the *surnames* of *most* people, which are in general *descriptive*, as *Bird*, *Fox*, *Hart*, *Lyons*, &c. though not designedly now of any *character* of the people; and also in CHRIS-

TIAN names, where they are taken from *surnames* of others, by way of continuing the remembrance of them.

The remark of Dr. *Mangey* is therefore very just, "that *names* did more peculiarly express " the properties of things; they were accounted very *significant* and *prophetically* expressive " of the person's station and character to whom " they belonged, or as so many *omens* and *presages* of the circumstances of that time, in " which they were to live. For these reasons " in many passages of SS to be called by such " a name signifies those *talents* and *qualifications* " which are denoted by it." Indeed a little attention will shew that we have undoubted authority from the SS to say so. *He shall be called holy* is the same as " he shall be," what he is called, "*holy*" in *Is. iv. 3*: for this was to take place in consequence of the *washing away the filth of the daughters of ZION, and of the purging the blood of JERUSALEM, &c.* mentioned *ver. 4*. *It shall be called* The way of holiness, in *Is. xxxv. 8*, is an equivalent phrase for "*It shall be the way of holiness*:" for it follows, *the unclean shall not pass over it*. Because to *be* and to *be called* is the same, we read in *Is. liv. 5*. *Thy MAKER is thine husband; the LORD of hosts is HIS NAME: and thy REDEEMER, the HOLY ONE of ISRAEL, the GOD of the whole earth shall HE BE CALLED, i. e. SHALL HE BE*. Hence it is said *c. lviii. 12*.

(They that shall be) of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called *The repairer of the breach, the restorer of paths to dwell in*; that is, as previously being such. So *c. lxi. 3.* to be called *trees of righteousness* is to be really such, *u. 6.* ye shall be named the priests of the LORD; men shall call you the ministers of our God is "ye shall be" priests and ministers. From these instances, among many others which might be produced, we see the names were so significant of the character or condition of the person or thing, as to be used to denote them really to be what the names expressed. Accordingly the Jews looked upon them in this light, drawing forth mysteries from them, as *Spanheim* tells us, and as we learn from *Philo's* practice; which circumstance, however they may have erred about them in other respects, proves they considered them as descriptive terms. *Midras Tillin*, cited by *Broughton*, p. 47, rightly observeth great religion contained in the names in *Numbers*, and of course in this name, "not EGYPTIACAL," says *Broughton*, "but fit for GOD's children. "ELI-ZUR, GOD-IS-MY-ROCK, TZURI-" SHADDAI, MY-ROCK-IS-THE-ALL-SUFFICIENT. These shew how the summe of "religion is contained in their names, whereby "that nation (meaning the Jews) would not "soon understand the term *Роск*, *Mat. xvi. 18*,
 " of

“ of a bare man of ABRAHAM’s seed, &c.” Those of *Alexandria*, who were the authors of the *Greek* version, called the *Septuagint*, as supposed to have been made by 70 persons, plainly had these sentiments about them; their interpretations of many of them are a sufficient evidence of it. To instance one only in *Gen. c. xvi. 13.* *She (HAGAR) called the name of the LORD who spake unto her* (אֱלֹהֵי רַאִי) ATE EL RAI, which, instead of giving in *GREEK* letters, as usual, they translate very justly, (Σὺ ὁ ΘΕΟΣ ἐπιδὼν με) SU O THEOS O EPIDON ME, and which the *English* also therefore renders “ THOU GOD SEEST ME : for she said, have I or I have looked after HIM that seeth me.

Our ever-blessed LORD, agreeably to this their original intention, and, (as none but a prophet could impose a name predictive of a man’s future character in life, I may add,) in confirmation of His holy mission, calls SIMON by the name of PETER, *Mat. xvi. 18.* a ROCK, (upon the foundation of whom, immovable, as a rock, in the faith of His gospel, as well as upon the other apostles and prophets, Himself being the chief corner stone, He would, as He afterwards did, build His church, *Eph. ii. 20. Rev. xxi. 14.*) his faith not failing nor suffering an eclipse at his gracious MASTER’s prayer, even under all Satan’s siftings, and his own sad transgression; but shining forth strongly indeed, working a deep and

and sincere *repentance* and *contrition*, a lively *hope* of pardon, notwithstanding the baseness of his past ingratitude in the *abandonment* and *denial* of his LORD with *perjury* and *imprecations*. *Luk.* xxii. 31, 32. *Mar.* xiv. 67, &c. JESUS also in *Mar.* iii. 17. sur-names JAMES and JOHN the sons of ZEBEDEE, BOANERGES, that is, *being interpreted*, saith the evangelist, *The sons of thunder*, denoting the exceeding great energy or power of their preaching. After their SAVIOR's example, the *apostles*, manifesting the same SPIRIT of prophecy, by which his *future* character was discerned by them, are found surnaming JOSES, BARNABAS; which, lest we should overlook this evidence and design of the *cognomen*, or sur-name, the HOLY GHOST by St. Luke tells us, *being interpreted*, is the son of consolation, *Acts* iv. 36. Nor need we a stronger proof that in their *sermons* to the people they reasoned from the *names*, as containing certain *descriptive* characters, and urged the evidence arising from them concerning the MESSIAH, than what we have in *Acts* xviii. 15, 16. For when PAUL was brought by the JEWS before GALLIO at CORINTH, the deputy said to them, *If it be a question (not of words, but (πρὸς λόγον,) concerning "THE LOGOS" or "WORD" and of NAMES, and of your law look ye (to it:) for I will be no judge of such matters. And he drave them from the judgment-seat.*

From

From this passage it appears that the question between St. PAUL and the JEWS was, among other things, of NAMES, that is, about their significancy and application to CHRIST; that because it was so, GALLIO referred it to themselves to determine it, who, as being JEWS, were, he thought, the most proper persons, and declined being the judge of such matters. But if men should seek further proofs of this, the apostle of the GENTILES gives us them in *Heb. vii. 1.* where he both interprets and argues from the import of MELCHI-ZEDEK and SALEM, of which this person was king; as St. John explains the HEBREW name ABADDON by the GREEK name APOLLYON (the destroyer,) *Rev. ix. 11.* The primitive CHRISTIANS on these authorities regarded the SS names, as thus expressive of important characters, &c.; and in consequence of this it was, that they have interpreted them, whatever mistakes about them some of them have committed. We may learn their sentiments from St. Cyprian, Irenæus, Novatian p. 481, Jerom, &c. Nay, the JEWS themselves, by their boasted champion, the author of the book called *Nizzachon*, p. 165, acknowledge that the CHRISTIANS had both reasoned and might again argue from the proper names, in these words of his, "If the adversary" (as he counts us) "proceeds to say, "But the very name, by which HE is distinguished, demonstrates it," mean-

meaning CHRIST's Divinity, which proof of it he then teaches the people, (how weakly will appear in its place,) to evade. Great reason therefore had the *divines*, who fled in *Q. Mary's* reign and translated the *bible*, (from thence called the *Geneva bible*, though printed at *London*,) to affirm, as they do, that by "restoring the names to their integrity many places of "the *SS* and seeret mysteries of the HOLY "GHOST shall better be understood." — and to speak of them as having "some godly "advertisements in them," and being "*memo- "rials*, though they have been forgotten and "now seem strange to us," and for these causes to give a version of them. Whence the learned *Broughton* says, p. 198, "God giveth no "names at random, but to singular great use, to "make plain the story, as in the whole course "of *SS* is seen. *Bochart* (a) was so well convinced of this design in the *names*, that he confesses "it was of great service to him in his "work to observe the signification of the "words, which are seldom" (he might have said *never*) "without their due significancy;" and truly adds, "if they are not written in "vain, neither can the explication of them be "without its use." From all which we may gather this firm conclusion, that it is agreeable to the nature of language, to the matter of fact

(a) In his preface to *Pbaleg*.

in every age of revelation, both before, in the time of, and after CHRIST, and to the sentiments of JEWS and CHRISTIANS, that the NAMES were given to be, and therefore are so many notorious indexes or memorials of, or (as Mr. Locke has it (a),) stand “for ideas” of certain properties of persons or things, which they *then had, or were to have in time to come,* and which *so belonged* to them, as to make their respective names to be, truly and strictly speaking, *proper names.*

But if names in general are found to be these *indexes or memorial signs* of the characters or properties of persons, &c. then, without all doubt, the more frequent and eminent any particular name is, the more extraordinary and interesting the occasion on which it was given, the less reasonably can it be supposed to stand in the revelation of GOD without an important meaning. Now what name in the *New Testament* (for its place in the *Old* will be spoken of in its order) is more frequently mentioned than that of JESUS? It has been computed by *Genebrard* to occur, in the *epistles* of St. Paul only, 500 times. Much more frequent must its occurrence be, if the *Gospels* and the rest of the *New Testament* are taken into the account. Nor is it more distinguished for the frequency of its occurrence, than for its transcendent *dignity* and *eminence,*

(a) *Essay*, &c. vol. I. b. 2.

eminence darkning all human, all created glory. The bearer of it is revealed to be GOD manifest in the flesh, 1 Tim. iii. 16; GOD the WORD, John i. 1; the GREAT and TRUE LIGHT, Mat. iv. 16. John i. 9; the MAKER of all things, v. 3; the SON OF MAN which is in heaven, c. iii. 13. Mat. 13, 14. xxvi. 64. Dan. vii. 13, 14; the SON of GOD, Luk. i. 35; of the HIGHEST, v. 32; of the MOST HIGH GOD, Mar. v. 7; the SAVIOR of the world, Luk. ii. 11. John iv. 42; HE that should REDEEM ISRAEL, c. xxiv. 21; the HOLY ONE OF GOD, Luk. iv. 34; the MESSIAH or CHRIST, Mark viii. 29. John iv. 26, &c. the "END" or "CONSUMMATION" of the law, Rom. x. 4; HE of whom MOSES in the law, and the prophets did write, John i. 45. c. 5. 46; the great PROPHET, who should come into the world, c. vi. 14; the great HIGH-PRIEST, Heb. iv. 14; who came to give His life a ransom for the multitude, Mat. xx. 28; and by His own blood entered once into the holy place (heaven) having obtained eternal redemption for us, Heb. ix. 12; the KING of kings, and LORD of lords, Rev. xix. 16; with all power in heaven and earth, Mat. xxviii. 18; the JUDGE of the world, the quick and dead, Acts x. 42. c. xvii. 31; the GLORY of his people, Luke ii. 32, John ii. 11. Characters these, that place HIM indeed far above all principality and power; and HIS name, what it is declared to be, far

for above every name, that is named, *Ephes. i. 21.* Then the occasion, on which it was given, is most extraordinary and interesting. It was at a time of a general expectation of the MESSIAH or CHRIST to be the greater GLORY of the second temple, *Hag. ii. 19,* at the fulness of time predicted for His advent, *Gal. iv. 4. Dan. ix. 25:* when all ranks of people were waiting for the kingdom predicted in *Dan. c. ii. 44,* to take place on the abolishing of the image, (which the Roman taxation fully proved,) and for the MESSIAH; and were looking for the signal characteristics or tokens of HIM, the [מלך נגיד] GOVERNOR, *Mat. ii. Luk. i. 66, ii. 25, 31.* which made all men muse in their hearts of JOHN, if he were not the CHRIST, *iii. 15.* — made the wise men come to search him out, *Mat. ii.* and the Jews send to JOHN to enquire, *John i. 19, 21.* who he was, whether the CHRIST or ELIAS, or that PROPHET? (referring to *Deut. xviii. 15,*) — which made the woman of SAMARIA say to her people, *Is not He the CHRIST?* *John iv. 29,* — and many thus speak *When the CHRIST cometh will he do more miracles than this man hath done?* *c. vii. 31;* and others say, *THIS is the CHRIST,* *v. 41, &c.* It was at the time when the Baptist's father had been so wonderfully visited in the sight of all the people, *Luke i. 10, 21, 22;* when the vision, the salutation of the virgin, and the prophecies concerning her SON were raised

abroad through all the hill-country of JUDEA, v. 65; and when GOD was about to bring into the world the PERSON who was this DESIRE of all the nations, Hag. iii. 8. to restore the tribes of ISRAEL, to be a LIGHT to lighten the GENTILES, Luk. ii. 32, and to be His salvation unto the ends of the earth, Is. xlix. 6: nay, further, at the very juncture, when the suspicions, JOSEPH had entertained about his *espoused wife*, were to be removed by a discovery of the wonderful circumstance and a description of the PERSON to be born, and he to be awed thereby into resignation and obedience. We have therefore the strongest grounds for saying, that this most excellent name, assigned on so important and critical a juncture, to a person of such exalted characters, must have a determinate meaning, equal in importance to this occasion, and the high dignity and office He undertook to be manifest in and perform. If the eminent personages in SS have their significancy, as the JEWS confess they have, much more must the name of the MESSIAH, of whom they own these but to be lively shadows and figures. Which will be yet clearer, if we take into our consideration that the name, at this time given HIM, was not (a) “unadvisedly or accidentally imposed at the pleasure of a man,” neither conferred by a man claiming a divine direction, but brought

(a) As Calvin words it *Inst.* b. II. c. xvi. § 1.

brought in a manner as extraordinary as the event and occasion were by a mighty ANGEL from heaven, *Mat. i. 21.* Because as the JEWS must confess such account to be but becoming the dignity of the MESSIAH, the great bleaser of the nations, and agreeable to the prefigurative dealings of GOD with *some* of the types, with [ISAAC,] "*the JOY,*" the figure of this JOY to all people, *Luk. ii. 10.* whose birth and name were predicted, by *the* LORD appearing to ABRAHAM, *Gen. xvii. 12;* with [SAMSON] the MINISTERING LIGHT, *the NAZARITE* in *Judg. xiii. 3,* whose birth *the* ANGEL JEHOVAH, *v. 16, 22,* foretold to the wife of [MANOAH,] "*the COMFORTER*"; — with JOSIAH, in *1 K. xiii. 2,* and CYRUS, *Is. xlv. 28. c. xlv. 34* whose names were predicted, and that of MAHER-SHALAL-HASH-BAZ, *c. viii. 3,* given by the LORD; — so it cannot be aught but great impiety, but a shocking arraignment of the infinite wisdom of *the* ALMIGHTY to think the celestial AGENT, or MESSENGER brought an unmeaning or insignificant title from heaven, and was commissioned to convey to JOSEPH an unintelligible sound, at a time when the very occasion required it should have a meaning, and such a one also, as was calculated to satisfy him, to hush every suggested doubt, and calm all the rustling disquietude of his mind; such a one as not only might bear up his believing soul against the reproach

preach of the world for taking the blessed *virgin* to his wife; but might also be urged by him to them as a *testimony* both of her innocence, and of the *accomplishment* of the divine promise to the expectant people; wakened already by many previous circumstances to look out for the Kingdom of the MESSIAH, of the SON OF MAN, the [YAK ABON] ONE BUILT UP AS A STONE, (*Dan.* ii. 34, *Zec.* xii. 3, c. vii. 13, compared with *Rev.* i. 13,) of which there should be no end, *Dan.* xiv. 34. and for which they prayed, and, not seeing it come (because it *cometh not by observation*, *Luk.* xvii. 20. but is *spiritual* and *WITHIN YOU*) do, after reading in their synagogues, yet intreat "ELIAS to come, and the Kingdom of DAVID in CHRIST." However the wisdom of GOD, who, to keep up a due sense of the design of the names in the ages before CHRIST, had graciously provided that reasons for the imposition of them should frequently be subjoined, has most mercifully guarded men against the consequence of an inattention to the force of these arguments, and those examples of the propriety and *significancy* of the names. He, who had annexed the causes of the names of many *typical* persons, has not left us at any uncertainty, whether we ought to apply the rule in the case before us or not concerning the name of the great *anti-type* or *original*; but has also plainly acquainted us that this NAME

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has a *meaning*, and this a *prophetic one*; distinguishing it by the like *express declaration* of this meaning, or of what amounts to the same, of the *reason* of its being assigned to CHRIST from the mouth of the ANGEL in these memorable and most important words, *Thou shalt CALL His NAME JESUS; for HE SHALL SAVE His people from their sins, Mat. i. 21.* Words, which fully evince that the *Name* JESUS was conferred on Him as those of the types, with *this design*, that it should be not only to JOSEPH, but unto all who should *hear it, believe or pray in, and praise this Name*, a loud memorial or sign of some interesting and encouraging *character* to the people, and such as *corresponds* with the prophetic account and reason here given; *for HE shall SAVE HIS people from their sins.* And, what momentous tidings of *exceeding great joy* to all people, these words import, the *whole reason* assigned in them for the imposition of the name, the agreement there is between the *signification* of it, and *this reason* allotted for it, and of course what is the most excellent *character* designed to be denoted by it are all to be collected from *this passage* in the *evangelist*.

Seeing then from the general design of *names* and from the account of *this*, in particular, that the *name* JESUS has a *meaning*, and that the ANGEL subjoins to it the *reason* in *those words* by way of explaining and justifying this *meaning*,

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it must be so far from presumption or unprofitable curiosity to *enquire* into it, (however to some it may at first seem preferable to have left every man to his own sentiments about it,) that it is our *duty* with due reverence to search for it, as *thus* reported and explained by the ANGEL, after our earnest address to GOD to free us from every thing that may *binder* our reception of the truth concerning it. Because so much of the *Bible* as is not *understood* ceases to be a *revelation* to the *soul* of man, and becomes a *sealed book*: and, as *Epiphanius* says, (vol. II. p. 168, *Cologne Edit.*) “ of what use is either an *hidden* “ *treasure* or a *sealed fountain* to any one?”

CHAP.

C H A P. II.

What language the name is — that the GREEK JESUS stands for, and is the same with the HEBREW name [יְהוֹשֻׁעַ] JOSHUA, proved from scripture, from the JEWS themselves, from the fathers, and others.

AS the evident design of the LORD, in the allotment of the name JESUS to the MESSIAH, on an occasion of such extraordinary importance to the whole world as well as to JOSEPH and the expectant JEWS, makes it our duty to enquire into its meaning, not only as His disciples, but as rational persons, concerned to know what is proposed to our faith; so we cannot possibly understand either the import of the ANGEL'S signal declaration concerning HIM, which contains more than it is commonly thought to do, or have a full view of it's force and propriety, unless the sense of this name be ascertained.

Now the *first* step to be taken in order to it is to settle *what* language it originally is. About this there have been *two* opinions. The *one* is, that it is GREEK; the *other*, that it is originally HEBREW. Of the *former* opinion some of the primitive CHRISTIANS it seems were; for *Justin Martyr*, cited below, opposed this: which he

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hardly

hardly would have done, if there had been *none* who had advanced it, or embraced it. Nay, some of the *fathers* have also interpreted it as derived from the GREEK. Cyril (*a*) of JERUSALEM says [$\kappa\alpha\lambda\epsilon\iota\tau\alpha\iota\ \epsilon\kappa\ \tau\eta\varsigma\ \sigma\omega\tau\eta\rho\iota\alpha\delta\omicron\varsigma\ \iota\alpha\sigma\omega\varsigma\ \iota\alpha\sigma\epsilon\omicron\varsigma$, &c. "JESUS is called from a salutary healing," deducing it as the learned *Mills* observes on this passage, from the verb [$\iota\alpha\omicron\mu\alpha\iota\ \iota\alpha\omicron\mu\alpha\iota$] "to heal" or "cure": and in another place (*b*) he adds, "it is in GREEK the *healing one*, because HE is the *physician* of souls and bodies, and the curer of spirits; of the blind sensualists, the enlightener of minds, the healer of the lame and the leader of sinners to repentance." Eusebius (*c*) concurs with him, saying, "HE was called JESUS, on account of his coming to us for the sake of [$\iota\alpha\sigma\omega\varsigma\ \iota\alpha\sigma\epsilon\omicron\varsigma$] *healing* and curing the souls of men." Epiphanius (*d*) also calls him [$\theta\epsilon\rho\alpha\pi\epsilon\upsilon\tau\eta\nu\ \tau\eta\rho\alpha\pi\epsilon\upsilon\tau\eta\nu$ THERAPEUTEN] the *Healer*: as if he had understood it to have been derived from [$\iota\alpha\sigma\alpha\sigma\theta\alpha\iota$] *Iasasthai* or [$\iota\alpha\sigma\alpha\sigma\theta\alpha\iota$] *Iasasthai*, and for which [$\theta\epsilon\rho\alpha\pi\epsilon\upsilon\omega$] THERAPEUO *to heal* is a synonymous word in the *New Testament*. But what little ground there is to build such an opinion upon will soon appear, if it only be remembered that, though it be conceded the evangelist wrote his gospel in GREEK,

(*a*) *Illuminat.* X. p. 100.
prot. Evangelic. Lib. IV.

(*b*) *Sec.* 6. (*c*) *Demon-*
strat. Hæres. 29. *Sec.* 4.

GREEK, yet this was not then the vulgar language of the JEWS at Nazareth; nor that in which the ANGEL spoke to JOSEPH, who was a JEW. For if it had been GREEK, there had not been *such* explanation of the reason of the name subjoined. As the accounts of the reasons of the imposition of a name in the *Old Testament* are so worded, as to shew that it by consisting of the word or words contained in such accounts is a proper memorial of the character or actions, &c. described or foretold; so in *this* account of the evangelist we should, at least, have found the very word made use of, to denote what the person should do, who bears this name. It would have run thus, *thou shalt call HIS name JESUS*; for HE [*ἰασηται* ΙΑΣΕΤΑΙ] shall heal, &c. as NOAH had his name because he was to [*נחם* NOAHM] comfort them, &c. Whereas there is no word in the account, to which the name, supposing it to be so derived, has a reference. The verb, to which it can alone be in this case thought to relate, is [*σωσει* SOSEI] *He shall save*; a word, which might be a reason why HE should have been called [*ΣΩΤΗΡ* SOTER,] "a SAVIOR," but contains none why he should be named JESUS, as if from [*ἰασηται* ΙΑΟΜΑΙ,] "to heal." But the truth is there is no such word formed from [*ἰασηται* ΙΑΟΜΑΙ] to

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hial.

heal. (a) On both which accounts *Justin Martyr*, in his *apology* to the emperor *Antoninus Pius*, p. 148, of old asserted, that "the GREEK word or name is not from [*ιαομαι*] *IAOMAI* "to heal;" as *St. Chrysostom* did in his *second homily on St. Matthew*, that "it is not a GREEK "name," and as *Grotius* and *others* have after them. Nay, the very authors who have been cited as countenancers of its derivation from the GREEK, do in seeming contradiction to themselves affirm it to be of a *different* original; *S. Cyril* (b) says "JESUS is in HEBREW " [*ΣΩΤΗΡ*] *SOTER*, "the SAVIOR," from " [*το σωζειν*, *SOZEIN*] *to save*, but in GREEK "the Healer," and then adds, what has been cited above, "because HE is the physician, &c." *Eusebius* gives us the derivation of it as an HEBREW name, and interprets it as *such*, as will by-and-by be shewn. Whence it is evident, that when they said it *was*, or derived it from the GREEK, they meant not to exclude its extraction from the HEBREW, whatever some
others

(a) The nouns are [*ιασις* *Iasis*,] an healing; [*ιατρον* *Ion. INTRO* *INTER* for *ιατρος*,] "a physician" or "healer;" [*ιασιος* *IASIOS*,] [*ιασιων* *IASION*,] and [*ιασων* *JASON*,] "one about to heal," [*Sanaturus*, *Robertson*] the names of men, [*ιασα* *Iaso*] "the goddess of [*ιασας*] "healing;" [*Ιαης* *Ieus*,] a title of *Apollo*, the heathen "god of light and medicine; which is "the healer," from *ιαομαι* "to heal" says *Robertson*.

(b) *Illuminat. X.* p. 100. and seq. 6.

others might do, but only, as *Grotius* has observed, did after the example of *Philo* search out for some GREEK word, answering in sound to the HEBREW and conveying some like sense, to express it by. A circumstance they might be the sooner led to by the usage of the HEBREW, [יָשָׁע יֶסֶע] “to save”, for the restoration of bodily health, *Pf.* vi. 41.—cvii. 19, 20. as well as of the GREEK (σωζω) SOZO “to save,” for the woman’s being made whole, *Mar.* v. 2, 3, 4. c. x. 52. *Luk.* viii. 48. *Acts* iv. 10. (from which the word for *shall save* in *St. Matthew’s* account of the ANGEL’S words comes;) and by the usage of [ἰαμαί IAOMAI] “to heal”, and of the noun [ἰασις IASIS], healing, in *Mat.* viii. 13.—xix. 28, &c. *Acts* iv. 22. as a synonymous word with *this*; plainly in *ver.* 10. where the healing of the impotent man is expressed by [σώσας SESOSTAI] has been “SAVED” or MADE WHOLE.” Hence too perhaps *Epiphanius* above mentioned might have been led to interpret it [Θεραπεύτης THERAPEUTEN,] “the Healer,” as the participle [Θεραπευόμενον THERAPEUOMENON] is used for the man as HEALED, *ver.* 14, who it is said [σώσας SESOSTAI] was MADE WHOLE; as the verb is used also in *Acts* v. 16. *Mat.* viii. 8, where the centurion uses [ἰαθήσεται IATHESETAI] he shall be healed, and *ver.* 16, for CHRIST’S healing, c. xv. 30.—xvii. 18.

Further

Further, this *name* is the very same we meet with in the *version* of the 70, so much prized by the JEWS, and made about three hundred years before the delivery of the name by the ANGEL, and more before the recording of it by St. *Matthew* in his gospel; and which they uniformly substitute for a name in *another* language. The *author* of the *apocryphal* book of *Ecclesiasticus*, c. xlv. i. uses it also in like manner; and, what to CHRISTIANS is *another* argument, the *authors* of the *Acts of the apostles*, vii. 43. and of the *epistle to the Hebrews*, iv. 8. do the same, (tho' *Tyndal's* old translation in 1525, for distinction sake, has in both places *JOSUE*;) after whose example, in succeeding ages, the *authors* of the *Latin* interpretations of the 70 and of the *Syriac* translation use the word *JESUS* constantly for a name in *another* tongue. Therefore it is not; it *cannot be* originally GREEK.

Ask we then *what* language it is? The two authors before cited, *Cyril* and *Eusebius* confess it to be HEBREW; *Justin Martyr* and St. *Chrysostom* do the same, affirming in the place already mentioned "It is not a GREEK but an HEBREW name, which in the GREEK language signifies (ΣΩΤΗΡ *SOTER*) "the SAVIOR." *Jerom* (a) witnesses that it is a *name* for an HEBREW word. *Tertullian*, before him, had advanced

(a) *Tom. V. p. 28. and Tom. IX. p. 64. in Symb. Ruffini, published also with St. Cyprian's works.*

vanced in his book against the *Marcionites*, l. III, p. 406. that it is a name amongst the *Jews*, in his book against the *Valentinians*, p. 257. *Cyprian* also treats it as such in his book against the *Jews*, p. 402, 405, 406 ; as do *Ignatius* in the *epistles* ascribed to him, p. 96, 177. *Barnabas's epistle* 238. *Ambros.* tom. I. p. 1147 and 1861. *Basil* in his 25th *Oration*, tom. I. p. 589. &c. the writers in the *Romish church* ; *Masius* ; *Cornelius a Lapide*, *Beza* on *Mat.* i. 2. and *Heb.* iv. 8. *Geotius*, on the same passage, asserts the same ; as does *Drusus* against those that deny it, in his notes on *Sulpitius Severus's* history, b. I. p. 102. *Pasor* affirms it to be derived from (yw) *Jeso*, to save ; *Schotanus* in his *Manual*, and *Leusden* and *Mercer* on *Pagninus* under this word, *Avenarius*, *Cocceius*, *Buxtorf*, and *Robertson* in his *Hebrew and Greek Thesaurus*, and *Littleton*, (a) and other *Dictionary-writers* under the word call it a *HEBREW* name : particularly *Leigh* in his *Critica Sacra* on the *New Testament* says, " It is a *HEBREW* word, " which the *GREEKS* had from the *HEBREW*, " and other languages from them ; " and again, " It is pure *HEBREW*, only pronounced after " the manner of the *GREEKS*." *Broughton*, p. 87, 18, 19, 197, &c. and *Bishop Andrews* give

(a) " Others," says he, under the word *JESUS*, " derive it " from the Greek *ιασμαι ισομαι* " to heal," [*perperam*] " wrongly, but with a good sense."

gives the same account of its original. Dr. *Hammond*'s sentiments about it are not declared in his comment, nor *Whitby*'s in his, unless we understand him in his very short note on the word EMMANUEL thinking with *Philo* about it, who undoubtedly used the GREEK, JESUS, for a HEBREW name. But *Hoornbeck*, *Limborch* and many others, both foreigners and of our own nation, agree with the fathers, whose testimonies will presently appear more strong concerning the original deduction of this name from the HEBREW. Nor is such a general concurrence herein to be wondered at, when we consider, that as its usage in the version of the 70 for another name in the holy books they translated proves it not to be originally GREEK, so does it prove that it is, what these books originally are, HEBREW; and that the apostles must have understood it to be such, when they call by it the name of the person, who was known to be an HEBREW, and to have had a HEBREW name. Add to this, that, as it was viewed in this light by the fathers in their arguments against the Jews, and used by the 70 and an apostle for an HEBREW word in GREEK characters, so *Philo*, after the time of CHRIST, uses this very name in like manner for a word confessedly HEBREW, as we shall see, and interprets it as such; which he would never have done, if it had not been as clear the

the name was HEBREW, as it was that the *person* was such. But, to put this beyond all dispute, we read of CHRIST's *saying in HEBREW*, *Act* xxvi. 14, "to SAUL, *I am JESUS, &c.*" Indeed the JEWS readily acknowledge this, as a *truth* they would as much wonder at a man's *denial* of, as we do at their *unbelief* of the Person's *divine* mission. Whence it is *some* call him [יֵשׁוּעַ] *Jesuo*] THE SAVIOR, however *they* dispute HIM to be in fact what they own the name *signifies* (a). Hence, though the JEWS at *Avignon* called our LORD SAAVE, (b) others again call Him [יֵשׁוּ] *Jsu*, altering the word. But a very angry (c) *writer* of theirs, speaking of the imposition of this name, as recorded by the *evangelist*, gives us the HEBREW he thought it to stand for. So that there can be no doubt but that this *name*, though expressed in *like* GREEK letters with the usual termination [s], is HEBREW, and therefore fitly given in conjunction

(a) In their prayer against idolaters and CHRISTIANS, beginning with [יְהוָה] OLINU, &c. which has these words, (that they leave a blank for in their printed books) "Who bowing themselves do honor to what is vain and nought, and adore HIM [יֵשׁוּעַ] LA *Jesuo*] that is not a *savior*."

(b) This word the reader doubtless sees comes very near to our *English* word, *SAVE*; for this, as well as *safe* and *safety*, comes not from the *Latin* "*salvus*" (which with *salvatio* and the *English* *salvation* and *salve* is derived from שָׁלוּם *salve* to draw off or deliver or set free, as the learned Mr. Parkhurst observes) but from the *Greek* [σῶω] *sao*, the old root of σωζω and σῶσω "to save" and so *mediately* from [שָׁו] *sao*] is *save*, or else, which I think as likely, *directly* from it.

(c) The author of *Toldoth Jesu*.

junction with the GREEK name, CHRIST, to HIM, who was an HEBREW as well as the GOD of the HEBREWS, and was about to join the two people, the JEWS or HEBREWS and the GENTILES or GREEKS in one body, according to the SS, as here *both* languages, in His *joint* title, JESUS CHRIST.

The next step then is to enquire *what* HEBREW name the GREEK stands for. That it was a *most excellent* and *divine* name which was to be in KING MESSIAH, the ANGEL that was to *come suddenly* to the temple of his body, is clear from *Ex.* xxxii. 34. *Pf.* lxxii. 17. lxxxix. 25. xci. 9. *Zec.* xii. 8. *Mal.* iii. 1. even THE NAME JEHOVAH *Pf.* xxiii. 1. that was wont, as promised, to *dwell* (in the *symbol* of His presence, which the JEWS hence called SHECHINAH or INDWELLING GLORY, referred to *Gen.* iii. 24.) in the *typic* sojourning *tabernacle* in the wilderness, (which went into *captivity*, 1 S. iv. 11. and was *brought up again* by [DAVID] THE BELOVED,) and also afterwards in the raised or *built up* glorious temple 2 S. vi. 2. — the GREAT, the WONDERFUL, the HOLY NAME, *Pf.* xcix. 3. cii. 15. whom *all the world* was to *worship*, *sing of* and *praise*, lxvi. 3. — the FEARFUL and GLORIOUS NAME, the LORD their GOD, *Deut.* xxviii. 58. And this the JEWS must confess. For they understand the ANGEL in *Ex.* xxiii. 20. *If.* lxiii. 9. of the MESSIAH.

But

But of this ANGEL it is said, MY NAME (a) (is) IN HIM. Therefore it was to be in *the* MESSIAH. Now that such NAME was in the *true tabernacle*, the body of our LORD, while sojourning in the world and *tabernacled among us*, (according to *Ex. xxix. 45. Lev. xvi.* compared with *John i. 14.*) and in the *true temple*, his body, when raised up a like *glorious body*, *Phil. iii. 21.* and given to HIM as *the NAME above every name*, *c. ii.* is affirmed of HIM in the *New Testament*, after evident proofs of HIS greatness, wonderfulness, and holiness, and may serve to shew the JEWS what HE is proposed to be, whom they refuse. The GREEK word must therefore stand for some very excellent HEBREW name, which should have this *high distinction*. Nor need we be long in suspense about it. For that the word does not stand for, and is not compounded, as *Oslander* fancied, of [JOD] for JEHOVAH, and [אִישׁ] man, to import HIM to be GOD-man wants little proof. There is no such HEBREW word, nor an *instance* of this method of composition.

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sition.

(a) Which they allow to be a distinct PERSON, though one with Jehovah, saying "Before the world was the blessed God only, and HIS NAME," *R. Eliezer in Capitulis*: and we have a proof they make this *the same* with God in these words, [שְׁמוֹ הוּא וְהוּא שְׁמוֹ]. "His NAME is HE, (the very ESSENCE) and HE His NAME, which *R. Eliezer* c. 3 calls the NAME of the MESSIAH, one of the seven things there were before the world.

sition. Besides this would only make the *former* part of the word JES, and the INSPIRED and *apocryphal* writers use the word constantly for *another* name. It must then be this *other*, even (יְהוֹשֻׁעַ) JEHOSHUA or JOSHUA for which JESUS stands in *these* authors; in the speech of the ANGEL, and throughout the *New Testament*, and was particularly used by CHRIST, when HE spake to SAUL, *Acts* xxvi, in HEBREW, and which it pleased GOD to take from amidst the *thousands* of the typic names in the *Old Testament*, and make the distinguishing *title* of the MESSIAH. For in the GREEK word the I is put for the (Ι) J, the (Η) E long for (Ἠ) E and (Υ) U; the (Σ) S for the (Ϟ) S; and the (ΟΥ) OU (*Eng.* U) for the (Υ) O', (which is not dropped for the harshness sake as supposed by *Aben Ezra*, but retained,) the last (Σ) S being added as usual, as in ABIAS, EBIAS, ESAIAS, &c. to terminate the name; and so put together, JESUS for JEHOSHUA or JOSHUA. *Philo* the JEW therefore calls JOSHUA JESUS, in his treatise concerning the change of names, p. 825. "MOSES also," says he, "changes the name (ΩΣΗΑ) OSHEA into "(ΙΗΣΟΥΝ) JESUS;" and this he does repeatedly. Whence the first CHRISTIANS asserted it, and argued from it to their face without any contradiction of *this* particular. In after times in their famous book, called [*Nizzzechon*, in *English*] "victory" or "conqueror" over

CHRIS-

CHRISTIANS, we find the *author* trying to evade the argument drawn from the *name*, in favour of CHRIST's *Divinity*, by saying that we may as well prove it from the *name* (יהושע) JEHOSHUA. The author of *Toldoth Jesu* affirms that "His mother gave to CHRIST the " name (יהושע) JEHOSHUA;" which is a plain proof he understood, and wrote to them who understood JESUS to be the very *same* name as JOSHUA. It is true, *some*, as observed, have called him (ישו Jsu) by way of reproach, as *Tisbi* owns under the word, who says, " the CHRISTIANS called him (as he writes the reputed *abridged* form of JOSHUA) " [ישו Jesuo] THE SAVIOR, by the command of the ANGEL GABRIEL, because that HE was " about to deliver the *whole* world from *hell*;" " but that the JEWS would not call him so, " but take away (ע) o, because they do not " believe HIM to be (יהושע E-MUSIO) THE " SAVIOR:" though *others* assign very blasphemous reasons for it. (a) *Abrahan* and *others* write HIM also JESUO. So that we find, by the providence of GOD, the truth concerning this *name* attested by the JEWS, who translated the

Old

(a) Some of them wickedly form it by *Rashe teboth* of the first letters of (ימח) IMEN (שמח) shem-v (וזכרו) vezechenu, " His name and his memorial shall be blotted out" or "perish;" " fulfilling still to their great confusion what the " royal DAVID, as the type of CHRIST, *the BELOVED*," complains of *Psf. xli. 5.*

Old Testament into GREEK, and afterwards flowing through the mouths of its very enemies, in the midst of their confession of a malicious *perversion* of it. Amongst CHRISTIANS we have proofs of it in *Ignatius*, p. 96, 196, and *Barnabas*, p. 238, in their *epistles*; the latter saying, “again, what says MOSES to JESUS the son of NAVE (NUN), imposing this name upon him, as a *prophet*, that all the people might hear that THE FATHER shewed all things concerning HIS SON JESUS to the son of NAVE?” *Tertullian*, p. 193, and 406 says, “this man [JOSHUA] was inaugurated with the figure of the LORD’s name, being called JESUS;” and p. 408. the name of the Lord JESUS sought, in *Exod.* xvii. 13. and p. 401. *Cyprian*, p. 405, 406, repeatedly calls him JESUS, as does *Ruffinus* in his creed; (see *Ferom*, vol. IX. p. 64,) saying, “OSHEA is changed into JESUS to shew the name suited those alone who wrought *salvation*, &c. therefore that person was called JESUS, who led the people, brought from EGYPT and delivered from their wanderings in the wilderness, into the promised land.” *Ferom* frequently calls him so. *Cyrl* in the place above mentioned says, “It is the name given to JOSHUA the son of NUN”—“that this name, our LORD JESUS, was graciously foretold by the *prophets*,” with which *Ambrose* agrees, vol. I. p. 918;

p. 948, 1161, and 196, affirming "JOSHUA" "had both His power and name;" and p. 1147. *Eusebius* and *Cbryostom* both do the same, and others of the fathers. *Broughton* says, p. 17, *Hosea* doth *MOSES* call *JESUS*, 197, p. 18, *HOSHEA*, *JOSHUA* or *JESUS*; and p. 351, he calls the high-priest *JEHOSHUA* *JESUS*; *Calvin*, *Beza* on *Heb.* iv. 8. says "JOSHUA was proposed" "under the very name." *Drusus* in his notes on *Sulp. Severus's* history says, "it is very clear" "what yet many deny, that *JESUS* and *JOSHUA* are one and the same name" only in different characters. *Petavius* and *Spanheim* in *Dub. Evangel.* 637, and *Leigh* say, "it comes" "from the *HEB. JEHOSHUA*;" no wonder therefore *Bishop Andrews* should thus speak, "The name of *JESUS*, others had it beside and" "before *HIM* [*CHRIST*]; *JESUS* the worthie," "the son of *NUN* — *JESUS* the high-priest," "the son of *JOSEDEK*, &c. they had it." *Serim.* on *Phil.* ii. and on *Luk.* ii. 10: The lexicon or dictionary writers, *Avenarius*, *Robertson*, *Mercer*, *Pasor*, *Marius de Calasio*, *Littleton*, *Ainsworth*, &c. do the same; *Hoornbeck* and many writers against the *JEWS* — *Grotius* does it in the strongest terms on *Mat.* i. 21; For speaking of the name *JOSHUA* as written *JESUS* by the 70, he says, "of which the writers of the" "*New Testament* have not made the least change," "not at all differencing this proper name of" "CHRIST

“ CHRIST from the name of him — the successor of MOSES;” *Pareus* in *Jos.* calls him “ the true JOSHUA;” *Mather* affirms JOSHUA is called JESUS in GREEK; *Dean Stanhope* does the same, and *Mr. Pyle* on *Num. xiii. 16*, speaking of OSHUA adds, “ otherwise called “ JESUS, or JOSHUA, or JEHOŠHUA, &c. as “ JOSHUA bore the name of the holy JESUS:” the pious *Mr. Wogan* says (a), “ the name is “ the same.” *Prideaux* also asserted this as the *vulgate* and the *translators* of the *Bishops* or *G. Bible* had done before them, and *Walton* at the end of his *Polyglot* bible, and many others, &c. After which concurrent evidence of the sameness of the names, one might expect to have leave to proceed in our enquiry after the signification of this name. But this can not be had without first settling the HEBREW letters, of which we have remarked the name consists for: which is a very material point. That it was antiently written [יהושע] JEHOŠHUA is certain, and therefore granted; but “ in after “ times, says *Grotius*, “ after others, it came “ to be written [ישוע] JESHUA, the (ה) E and (י) U being omitted according to the usage of the Syriac, which puts *Bar-jona* for *Bar-joanna*; whence he concludes because he is called JESHUA after the captivity as well as JEHOŠHUA in *Hag. i. 1, 2, 24*, and *Zech. iii. 1*, that this name

(a) *Essay on the proper lessons, &c. vol. III. p. 418.*

name JESUS stands for *that*. Now how unwarrantable this is must appear to any one conversant in the language, wherein there is not an *instance* of this sort. What comes nearest it, the use of JONATHAN and JEHONATHAN, &c. for the *same* persons is not to the purpose; as they are *different* names: which there is as much reason to say *these* are; since *two* letters would not be found so constantly in the body of a word, as they are throughout the book of JOSHUA, without some important cause. And BARJOANNA and BAR-JONA are *two* distinct names, as much as JEHOHAN-AN and JONAH are, which *these* stand for; so that his premises fail. Besides not only the *prophets* after this retain the antient [יְהוֹשֻׁעַ] JEHOSHUA for *this* person, but the 70, the *apostles* and primitive CHRISTIANS and JEWS, &c. have been proved to have understood JESUS to be the *word* substituted for it: which made Tyndal in his old version put JOSUE, where we read JESUS in *Acts* vii. 4, 5, and *Heb.* iv. 8. Whence we may safely conclude, not JESHUA but [יְהוֹשֻׁעַ] JEHOSHUA are the HEBREW letters, for which JESUS is used in the *New Testament*; and that JESHUA is a different name, though called also JESUS in the GREEK of the 70, because they might think it an equivalent title for the person, they had all along called so, and cared not to alter it, as imagining it more clearly to point him out. Indeed the

patrons of this opinion say, "JESHUA stands
 "for JEHOSHUA," which the *authors* of the
Syriac version might understand to be the case;
 so that we have their authority for saying JE-
 SUS is a *substitute* for it, when it is granted to be
 so for this reputed *abbreviation* of it. — But I was
 willing to shew we have the fairest grounds for
 considering the name JESUS, not by this round-
 about way, but *directly*, as the immediate *sub-*
stitute for the HEBREW [יְהוֹשֻׁעַ] JEHOSHUA.

CHAP.

CHAP. III.

The occasion on which the name JEHOSHUA was given considered; the meaning of the former name OSHEA traced; and the necessity of this having a different one thence shewn: — the interpretations assigned JEHOSHUA or JESUS by Eusebius, Cyril of JERUSALEM, &c. reviewed, and their deficiency proved, with the cause of the misinterpretations.

THE GREEK name JESUS being proved to be used for the HEBREW JEHOSHUA it follows that whatsoever was the meaning of the one must be the true interpretation of the other; and saying, *Thou shalt call His name JESUS*, is saying *thou shalt call His name JEHOSHUA*. Let us enquire then into the meaning of JEHOSHUA.

This name first occurs in *Ex. xvii. 9*, where we read, *AMALEK came and fought with ISRAEL in REPHIDIM, in the third month after their going out of the land of EGYPT, c. xix. 1.* and we find it previously given him in the wilderness of *PARAN*, whence he was sent to search the land, *xiii. 26*. But it was not the name he was first called by; for after the words *These are the names of the men, &c.* it follows, *And MOSES called the name of OSHEA the son of NUN, JEHOSHUA.*

Num. xiii. 16. OSHEA then was his *first* name, and it was changed into *this*, when he was about to be exalted *above his fellows*. *This* therefore is a *different* name from OSHEA, and of course must have a *different meaning*, in order to its being a *new* name, otherwise a difference in *sound* can hardly be deemed a reason for the *change* and this particular *record* of it.

Now the name [יְשׁוּעָה] OSHEA or HOSEA is allowedly the *Hiphil* form of [יָצַח] Jeso "to save," and so signifies, as *Robertson, Avenarius, Buxtorf, Mercer, Broughton, &c.* say, "THE SAVIOR" or CAUSER OF SALVATION, "from most certain and unavoidable danger," according to *Schindler* and *others*; so as to be "in a safe and secure state after misery," as *Cocceius* interprets it, according to Ps. xxii. 6. *I will set him [at rest יְשׁוּעָה] in safety*, i. e. him *against* whom *men* have *swelled*. An interpretation there is the strongest ground for. Because *this* and the importance of the character which he had will appear from a view of the *usage* of the word in SS. SAUL in his oath acknowledges, under a *participle* of this verb, JEHOVAH *liveth, who is* [יְשׁוּעָה] THE SAVIOR OR CAUSER OF SALVATION *unto* ISRAEL, I S. xiv. 39. when in their trouble, wherein they, like PETER, must otherwise have *sunk*. Accordingly the *verb* is used to denote the great *typic deliverance* and *redemption* of them
from

from out of the hands of the EGYPTIANS, Ex. xiv. 30, who had so afflicted, and then so pressed them as to make them cry out, and would otherwise have effected their ruin — from out of the hands of oppressors, or enemies, before whom they could no longer stand, Jud. ii. 14, 16. &c.; remarkably in Ps. ciii. 4. from the grave (in the Psalter, destruction) as in Ps. cvii. 20. Hence to give us an idea of the great salvation, JEHOVAH, who trode the wine-press [of wrath] alone, till HE was red in HIS apparel, Is. lxiii. calls HIMSELF under the word used by SAUL, the [מִשִּׁיחַ MUSIO] SAVIOR of them, ver. 3. as well as GOD [אֱלֹהֵי מִשִּׁחָם MUSIOM] their SAVIOR (which the JEWS understand of the MESSIAH) who had done great things for them in EGYPT, (the type of the afflicting as well as afflicted flesh,) though FORGOTTEN, as now HE is by them and others, after all His greater works for them in the world, Ps. cvi. 21. Hence too this DIVINE PERSON (who created the true JACOB, i. e. the SUPPLANTER, the human nature, which JACOB was a figure of, in Is. xliii. 1. and WAS WITH HIM) here declares, to the confusion of the deniers of the GOD-HEAD of the MESSIAH, ver. 11. I, I (am) JEHOVAH, and besides ME there is not a [מִשִּׁיחַ MUSIO] SAVIOUR, or EFFECTER of SALVATION. Yet that there might be no undue conclusion (a)

drawn

(a) For such a one has been made, though HE was an equi-

valent,

drawn from hence, that HE alone could be *the* SAVIOR, who should be *so* named, we find not only DAVID celebrate HIM as [משׁוֹ meso] *the* SAVIOR without (ו) U or (י) J in the word in 2 S. xxii. 3, but also this very PERSON proceeding in the next verse of *Is.* 63 to affirm under the *Hipbil* form of this root whence OSHEA is derived, *I* (וְשַׁעַתִּי הוֹשַׁעַתִּי E-OSOTI or HOSHEATI, i. e.) *have been an* OSHEA *or the* CAUSER OF SALVATION, &c. And long before MOSES spake thus concerning HIM, in *Deut.* xx. 4. JEHOVAH *your* GOD *is* HE, *that* GOETH BEFORE YOU, (words sufficiently shewing *who* the ANGEL sent BEFORE THEM was, when GOD the FATHER said, HE would NOT go,) *to fight for you against your enemies, to be an* HOSHUA *or* OSHEA *to, i. e. to save you:* and this PERSON *was* WITH *the* (typic) judge or savior for this cause, and *so* was, as we read *Judg.* ii. 18. *an* OSHEA *to, or saved the people.* Whence HE said to GIDEON, c. vi. 12. JEHOVAH (*is*) WITH THEE, — *thou shalt be* or (according to the

valent one, as will appear, from the *same* root, and also is the whole aggregate of the prefigurative characters in HIS *one* wondrous person — See *Hoornbeck contra Judæos*. For, supposing HE had been thus called, the JEWS might with as much justice have objected, that HE could not have been the SAVIOUR, because not called [משׁוֹ] meso, as in 2 S. xxii. 3. or [יְשׁוּ] Jeso only, as in *Pf.* xxv. 5, (where the 70 have God [Ο ΣΩΤΗΡ μὲν] *my* SAVIOR,) in *Deut.* xxxii. 17, &c. in a word, because not called by *every* title at once, of which way of arguing every man of understanding must see the evasive absurdity.

the language of Him, who calleth *things that are not, as tho' they were*) [הושעַת EOSOT-OR HO-SHEAT] *thou hast been* [an OSHEA,] the CAUSER OF SALVATION to ISRAEL, ver. 13, and 16, and c. viii. 22. *To be* this OSHEA *to*, or to EFFECT A SALVATION *for the* [meek עני ONI] *reduced or afflicted one*, GOD is predicted to rise, *Pf. lxxvi. 10.* We have it from ABNER's mouth, that *JEHOVAH promised*, He by [the stretched out (a) substance [יד JED or hand] of the [figurative DAVID] "BELOVED" *would be an OSHEA to*, or SAVE His people, 2 S. iii. 18. as SAUL, to be so, was before him *made a typic MESSIAH*, 1 S. ix. 16. This BELOVED ONE therefore owns *JEHOVAH is* (ושעַת OSHIO) the CAUSER of SALVATION to the MESSIAH or CHRIST, that is, ANOINTED ONE OF HIM (the man-hood), *Pf. xx. 6*; as he prays HIM to be, *Pf. xii. 1.* and *xxii. 21*; and as HEZEKIAH intreats HIM *to be* to him, *out of the hand of Sennacherib*, 2 K. xix. 19. And to leave no doubt about the PERSON, who has this character, we are assured in *Is. lxiii. 9.* The ANGEL or SENT ONE OF THE [פני PENI] PERSONS of HIM (who went before them, *Deut. xx. 4.* and *pitcheth as in a tent round about them that fear or regard HIM*, *Pf. xxxiv. 7.*) *was an OSHEA, or CAUSER OF SALVATION to them*; the

(a) The figure of the ARM of the LORD, *Is. liii. 1.* CHRIST stretched out on the cross.

the same called [YHWH MSHIAH] the SAVIOR, ver. 9, and of whom the LORD says, because of HIS co-equal and co-essential DIVINITY, in *Hos. i. 7*, *I will be an OSHEA*, or HOSHUA, i. e. a CAUSER OF SALVATION to them (a) by or with JEHOVAH their GOD; at the time when HE would NO MORE have mercy upon the house of ISRAEL, but upon the house of [JUDAH מְנַחֵם] the ESSENCE-CONFESSING ONE, that is, the household of faith, be the members of it of what nation they may. The very promise this HE makes to CHRIST, the true JACOB, in *Is. xliii. I am WITH THEE*, saith JEHOVAH, to be an OSHEA, i. e. a SAVIOR to thee.

From this usage of the word then it is plain the first character JEHOHUA bore was a shadow of that amiable one, which the ANGEL of the covenant was to appear in, that of the CAUSER OF SALVATION, or THE SAVIOR from otherwise unavoidable danger, both in this and the next world, as *Jerom*, Vol. V. 35, in *Hos.* and *de Nom. Heb.* and all others have owned. Nor can the propriety of its being allotted him be called in question, if we consider that He was

(a) Hence it is evident, *Beza* on *Phil. ii. 9*, and *Heb. iv. 8*. causelessly blamed *Osiander* (however he erred about the name) when he would have the name JESUS relate to JEHOVAH; because, supposing it only to signify SAVIOR, we find JEHOVAH lays an exclusive claim to it, even the very PERSON who was to dwell in the true ZION, CHRIST; and consequently that to deny this reference of the name, wherever it occurs, is to contradict the SS. But of this there will appear further proofs.

was the 7th ruler, and head of the tribe of EPHRAIM, Num. xiii. 3, 4, 9. For it was prophetic of his being such to his people in his public situation, wherein he had opportunities of displaying his *protection* to his tribe: and if we confine it to the period *before* his mission to *search* the land, it is to be concluded from the after approbation of him, that he was to his people what the name presignified he should be, and therefore was so called with the greatest fitness; but more especially, if we include, that, though this prince, he was the faithful *servant* and follower of MOSES's directions in the administration of his government, as we learn from his being *thus* stiled in Ex. xxxiii. 11. And I apprehend his *after* life as the conqueror of AMALEK, c. xvii. and the successor of MOSES, in which offices he was remarkably this SAVIOR of the people, is also to be comprehended, as *perfective* of this character, because in the *change* of his name we shall find *this* title of OSHEA still continued.

Having settled this, pass we on to view the interpretations given us of the name JEHOSHUA, or JESUS. The author of *Ecclus.* xlvi. 1. says, "who according to his name was a GREAT SAVIOR of the elect of GOD." In the creed of *Ruffinus* we are told, "JESUS is the SAVIOR," &c. (see pag. 30, 38.) So *St. Chrysostom* says, *Hom.* 2. on *St. Mat.* *Cyril*, making it the same with JESUS, adds in *Hierosol. Illuminat.* X. p. 100.

it is in HEBREW the SAVIOR ; as do *Jerom. de nomin. Hebr. de Exodo*, and *Ambros. Vol. I. p. 11. b. 1*, and 948, and, as he says, *Austin*, and *Tertullian* against the *Valentinians*, p. 257, and *Basil. Vol. I. p. 589, Orat. 25*. some of whom reason from it as having *this* meaning. *Atbanasius* frequently uses [Ο ΣΩΤΗΡ Ο ΣΩΤΕΡ] the SAVIOR, but whether as the translation for JESUS, or the other name for HIM, appears not. *Masius* in his comment on *Jos.* renders it so. *Pasor* in later times says it is “ he saved ” or “ wrought salvation,” as in *Pf. xx. 7. xxxiv. 6*. “ adding, the [י] Jod [Eng. I] is an *Hemantic* letter, prefixed as usual to proper names — a “ superfluous *Jod*.” *Propr. Nom. p. 32*. *Robertson* gives us the same interpretation of it as *Pasor* does; *Schotanus* in his manual of *Pasor*, &c. adds “ OF THEANTHROPOS,” i. e. THE GOD-MAN; *Hoornbeck* against the JEWS, L. III. p. 212, *Beza*, *Leigh* in his *sacred critics* under the word [ישו] Jeso, and Bishop *Andrews* in *serm. on Luke ii. 10*. render it also “ the SAVIOR; ” as does *Schindler*, under the same word, supposing [י] JE only an additional syllable, though, as he owns, contrary to the sentiments of persons in his age. *Sex. Amama* on our learned *Fuller*, *Walton*, and *Avenarius* make it to have the same signification, as do *Mercer*. on *Pagninus*, *Cocceius*, *Buxtorf*, &c. *Grotius* conceives it to mean no more than “ the SAVIOR ”. Though I find

no interpretation of it in Dr. *Hammond's* and and *Whitby's* comments *Burkett* says it denotes "*the SAVIOR*" — Bishop *Patrick's* and *Lowth's* comment takes no notice of it: Dean *Stanhope* interprets it "*the SAVIOR:*" *Mather*, after saying *JOSHUA* is an HEBREW name "*which is in the GREEK JESUS,*" adds with *Calvin*, "*it is the SAVIOR:*" Mr. *Wogan* (cited p. 40,) interprets it "*the SAVIOR;*" and indeed many others, some of whom, it may be, took it on trust; and some of the JEWS also understood it to carry with it *this* sense, at least, with the CHRISTIANS. Yet great as *these* authorities may appear to be, they should have no *undue* influence on our judgment in our enquiry after truth, any more than they should be *causelessly* disregarded. And there is no little room to suspect that many of them, both *ancients* and *moderns*, did not *themselves* think this *was*, or did not *intend* it as the precise meaning of the *name*; because we shall see they have actually given us *another*. Though, had they *all* agreed in this interpretation, it is notwithstanding very clear from SS that *this* cannot be the *whole* of its signification.

For, if this only be supposed to be its meaning, then it has no *other* sense than the *first* name OSHEA, and consequently such interpretation leaves no ground for the alteration of his *first* name into that of JEHOSHUA or JOSHUA: nay,

makes the text contain a repetition, that must seem unbecoming *divine* wisdom. For then the passage in *Num.* xiii, 7. will run thus, MOSES called the name of [OSHEA] the SAVIOR, the son of NUN, [JEHOSHUA] the SAVIOR. So that such version is greatly deficient and cannot be received, as leaving no mark of *distinction* between OSHEA and JEHOSHUA, which yet there certainly must be. One would therefore almost wonder this should have been so much countenanced, if it was not clear from these interpretations that their *authors* understood it to be a word of a *simple* form, and therefore to signify nothing but the SAVIOR.

Eusebius's version of it by "the HEALER," and *Cyril's* and *Epiphanius's*, in the places cited above, fall of course, because they assign it to it, as a word of GREEK extraction, when it has been proved to be HEBREW, and this by the confession of the former *two*. The *first* of whom we shall find has given the *true* interpretation of it from the HEBREW, as the *latter* has translated it *The SAVIOR*.

Cyril of Alexandria (in his *Oration. in occursum DOMINI*, p. 386,) makes it [σωτηρια λαου SOTERIA LAOU] the SALVATION OF THE PEOPLE; a version which is indeed *distinct* from that of OSHEA "the SAVIOR," and would evince the *change* of name. But there is *no* part of the name which stands for "the people;"

so

so that *this* is not the meaning, though CHRIST is what *this* speaks, and what, I apprehend, this author took from the ANGEL's words in *St. Matt. i. 20. HE shall save HIS* [λαον LAON] *people, &c.*

Theophylact's translation is not less erroneous on this account. For he renders it [ως σωσας OS SOSAS] AS ONE SAVING, OR LIKE A SAVIOR; whereas there is nothing in the word, which signifies *as*; and therefore *this* meaning must be also rejected.

But we find from them that it was not always considered as a *name* consisting only of *one* word, nor this version of it "The SAVIOR" always thought to be its *full* meaning. Indeed what, I should suppose, gave rise to this notion, after an inattention to its *true* derivation and sense, was the occurrence of the word apparently as a *verb* in 1 S. xvii. 47. JEHOVAH [יהוה Jehosio] saveth *not* with the sword and spear; and in Ps. cxvi. 6. *I was brought low, and HE* [יהוה] *helped me.* For the word differs in nothing from the name but the inserted letter [׳ JOD] J. But then, *first*, it may here be understood as a *noun* and title of GOD, importing that JEHOVAH was a JEHOSHUA, *being and doing* what the name signifies, (as HE takes, we have seen, the title of [OSHEA] *the SAVIOR*, p. 16,) and then nothing uncommon will

will appear in its form : (a) *Secondly*, it is distinguished from the *name* by the insertion of this letter [י] : *Thirdly*, the *same* objection lays against its signifying *no* more than this word is thought to do ; for in this case *both* names, JEHOSHUA and OSHEA will have the *same* meaning, and there be *no* foundation for the *change* of name.

Some may have more readily thought this a *simple* word, thus formed from [ישיׁו] JO-SHIO] *He shall save*, because they saw JEHONATHAN and JONATHAN, and JEHORAM and JORAM, JEHOSEPH and JOSEPH, &c. in the language : for when the *one* were imagined to have been abbreviations of the *others*, it was not surprizing JESHUA should have been supposed the *contract* word for JEHOSHUA : which there-

(a) The regular *future* form is [ישיׁו] JUSIO, as may be seen in *Pf.* lv. 13. lvii. 4. *Is.* xxiii. 22, &c. Therefore *Robertson* and others, finding the [י] י stand in the way, say, it is added in order to constitute the conjugation *Hipbil*, according to the usage in the *Chaldee* tongue, after [י] יִּן *than*, and is a *quiescent* letter in the regular form sometimes, by virtue of the *strange composing* quality of a *point*. In answer to which it may be remarked, 1st. that the *future* of the conjugation *Hipbil* is clearly formed without the [י] י : 2^{dly}. that it is a *quiescent* in the regular form is a mere assertion, as appears from the absurdity of supposing that *added*, which is not to be *seen* or *heard* in a word. So that it can by no means be made a *verb* according to the ordinary rules of *grammar*. Whence I suspect it to be a *descriptive* name given this *person*, with the [י] יִּן to denote, as usual, the thing already *effected* to the persons, and importing HIM to have been what JEHOSHUA shall be found to signify. Which I am the more induced to do, from this constant treatment of these *words*, which begin with [י] יִּן, as compound names.

therefore *Drusius* thought it to be, though it is unfair to deduce the *sense* of the word at full length from what the *contract* word (then like the future [יְשׁוּ] *Jeso*) signifies. But the truth is, these are not the *contracted* forms of the others. “The [יְהוָה] *JEH* prefixed to *proper names* stood,” “according to the sentiments of some,” as *Schindler* tell us, (a) “for the LORD,” though he, without any evidence, gainsays it. *Marius de Calasio* often treats it as such, as well as *Broughton*. *Pasor*, and *Schotanus* in his *Manual* understood [יְהוָה] *JEH* in *JEHOSAPHAT* to have this meaning, rendering it “the LORD will judge,” [more literally “the LORD THE JUDGE,” he bearing the name as the figure of HIM, who is *sa.*] This name and *JEHONATHAN* and *JEHOZABAD* are ranked by *Noldius* amongst the *proper names* compounded of [יְהוָה] *JEH*, THE LORD; and all who have interpreted the *names* looked upon it in this view. Whence *Walton* and *Cruden* translate *JOHANAN*, “Grace of the LORD” [more properly signifying, “The LORD, the GRACIOUS ONE”]; *JEHOIADA*, “the knowledge of the LORD,” [more properly denoting, “The LORD TO BE KNOWN”]; *JONATHAN* the “gift of the LORD” [strictly “The LORD THE MADE TO BE GIVEN ONE”], *Joh.*
iii.

(a) Under the word [יְהוָה] *JEE*.

iii. 16. vi. 51.) (a) herein following the *vulgate* and the *versions* at the end of the *Bishops' Bible*. So that we have abundant evidence against the opinion that *these* names are *simple* or *uncompounded* words. In consequence of which *that* of JEHOSHUA or JESUS being *such* falls to the ground, as well as its *interpretation* as *such*, so inconsistent with the declaration of the name's being *different* from OSHEA.

(a) Answerable to this is [NATHANAEL the same as the GR. NATHANAEL] THE GIVEN INTERPOSING GOD, the name of the *captain*, the type of CHRIST, *Num.* ii. 5. who though man is yet in confirmation of HIS DIVINITY, represented, *ver.* 7, as [ELI-AB] MY INTERPOSING GOD THE FATHER; *Job.* . 10. as [ELIZUR] THE GOD THE ROCK; *ver.* 12, as [SHELUMIEL] THE RETRIBUTING GOD; *ver.* 14, as [ELIASAPH] THE GOD THE GATHERER; *ver.* 18, as [ELI-SHAMA] THE GOD THE HEARKENING ONE; *ver.* 20, as [GAMAL-IEL] THE RECOMPENSING GOD; *ver.* 22, as [ABI-DAN] THE FATHER THE AVENGER; *ver.* 25, as [AHI-EZER] THE UNITED HELPER, &c.

C H A P. IV.

The name JEHOShUA proved to be a compound word from the testimonies of JEWS and CHRISTIAN writers, and by the usage of the language:— the words it is composed of, and their important meaning shewn; — how distinguished from the name OSHEA, and perfective of the character expressed by it, as implied in Numb. 13, 17; — not a new interpretation, but known to Philo, and in the church in the time of Eusebius and Jerom; and received by the JEWS, and by CHRISTIANS to this day.

HAVING seen that we are not to regard JEHOShUA as a *single* or *uncompounded* word, nor to seek the full meaning in it as such, it remains that the name must be a *compound*.

And though it appears many have rendered it only THE SAVIOR, yet truth thus supported by SS, however neglected through some omission or precipitate compliance with received opinion, is to, and actually should weigh with the unprejudiced mind more than ten thousand names. Not that it is eligible, for a man's peace, to be single in a sentiment, or that I would be thought to be so in the subject be-

fore us. For we have the authority of very eminent persons, JEWS as well as CHRISTIANS in the primitive and latter ages to witness its being a *compound*, even those who have translated it as *one* word; and, besides this, the confessed *usage* of the language.

First, we have the authority of the JEWS. *Philo* says, (a) "MOSES also changes the name " [ΩΣΗΕ' OSEE or] OSHEA into [ΙΗΣΟΥΝ] " JESUS, (his word for JOSHUA) transforming " the quality into a habit: For OSEE is interpreted what sort of one he was," (namely a SAVIOR OR SALVATION) " but JESUS [ΣΩΤΗΡΙΑ ΚΥΡΙΟΥ SOTERIA KURIΟΥ] THE SALVATION OF THE LORD, the name of the " most excellent habit, &c." In which passage, however he errs, 1, in transposing the words, 2dly, in rendering it as ΙΣΑΙΩΗ, THE SAVIOR THE LORD; and 3dly, in not allegorizing but disguising the sense, he notwithstanding gives us the words he judged it compounded of, [KURIOS] THE LORD (Gr. for κύριος) and [SOTERIA,] SALVATION (Gr. for σωτηρία) OSEE, OSHEA, OSHUA or HOSEA. The JEW who instructed *Jerom* looked on it also in this light, as we shall see. And if the author of *Toldoth*

JESUS

(a) *De nomin. mutatione*, p. 825.

(b) A treatise printed in *Wagenheil's Telaignea satanae*, and wrote in the 12th century before R. Lipman's *Nizkzechen*.

JESUS forced to acknowledge him, when speaking of his birth, &c. to be called [שמע] JEHOSHUA, the writer of *Nizzachon vetus* tells us p. 165 it is a compound, and argues from it as such, saying, "if the adversary" (the CHRISTIAN) urges *Is. vii. 14*, "*Behold a virgin shall bring forth a son and thou shalt call His name EMMANU-EL (i. e. GOD WITH US)*", and is "pleased to say that here he [JESUS] is called [אֱלֹהִים] GOD; you must answer, if this was good reasoning I can find out gods for you according to the names. Such is the name SAMU-EL, &c. for the monks themselves interpret SAMU-EL in their tongue, THE NAME OF HIM GOD, &c. of which kind very many names are found in SS. If the adversary goes on to except, but the very name itself, by which HE was distinguished, demonstrates this, for JESUS in HEBREW signifies THE SAVIOR" (an allowed proof that SAVIOR and GOD are convertible terms) "you must answer, it never was, nor does the genius of the language admit that a word without an [ש] AIN" (for some I have shewn have written it without, contrary to the 70 and their own concessions, and then argue as if therefore it had none) "should ever be derived from the root of [שמע] MUSIO] THE SAVIOR" a title we have seen this person reveal himself by: though knowing the fallacy

I 2

of

of the argument he says) "add also that we
 " may for the like reason say it of [יהושע] Je-
 " HOSHUA, which" (to shew they understood
 [הושע] OSHEA to be the same name as MUSIO,
 he asserts) "is [יה מושע] JEH MUSIO] THE LORD
 " THE SAVIOR." Now, not to dwell on the
 absurdity of their supposing we may conclude
 all, whose names have the name of GOD com-
 pounded with them, to be *Gods*, instead of
 gathering from their bearing these as types,
 that *all* alike shewed HE would be (EMMANU-
 EL) GOD WITH US, it is evident the JEWS
 and monks did then view JEHOSHUA as a *com-
 pound*, which had the name of GOD in it, and
 palpably convict themselves of a most unjust
 error in writing it (ישו) ISU, when (הושע)
 JEHOSHUA is thus allowedly the HEBREW for
 the GREEK (ΙΗΣΟΥΣ) JESUS.

Secondly, CHRISTIAN writers represent the
 name as a *compound*. *Eusebius*, refuting his other
 version, expressly tells us [ΙΗΣΟΥΣ ὁ ἐστὶν ἸΑΩ
 ΣΩΤΗΡΙΑ] (a) JOSHUA is JAO THE SALVA-
 TION: where he, 1st, by JAO refers to (JAH)
 the LORD, writing it as *Macrobius* did JAO,
 whom he calls *the supreme GOD*, or taking in
 the ['] U, or oo in the name, as some names
 are ended with this: 2dly, by [SOTERIA] THE
 SALVATION here refers to HOSHUA; the words the

JEWS

(a) *Demonstr. Evang.* L. iv, c. 17, p. 199, 200. *Edit. Co-
 lon.* 1688.

Jews assert it to be compounded of. He indeed adds, what is not true, if we understand it as *another* interpretation, and not as an explanation of the character [ΤΕΤΟ ΕΣΤΙ, ΘΕΟΥ ΣΩΤΗΡΙΟΝ] that is THE SALVATION (a) OF GOD, the title of our LORD in *Luk.* ii. 30. and in *c.* iii. 6. After him *Jerom* (b) on *Hos.* says, "OSEE in our language signifies "the SAVIOR," "which name JOSHUA also had, "before GOD changed it. For he was not "called AUSE, &c. but OSEE, THE SAVIOR, "and (DOMINUS, the *Latin* for JAH) THE "LORD, (THE WORD which spake in OSEE, "c. iv. 1.) is added, that he might be called "THE SAVIOR OF THE LORD." Indeed he, following PHILO, transposes the words and contradicts his assertion in vol. V. p. 28, 63, and 207. and vol. VI. p. 2. The testimonies of the *Cyrils* have been already mentioned. And from this notion of it we may collect against *Grotius* on *Mat.* i, who would have us read *Jason*, (c) the integrity of *Theophylact's* text, wherein he has [ΙΑΩ ΣΩΤΗΡ] ΙΑΩ, THE LORD THE SAVIOR

(b) So in *Virg. Æn.* I. l. 559, the companions of *Aeneas* call him SALUS, "salvation," *Sin absumpta Salus*, &c. "But if the *Salvation* is perished, &c." meaning this *hero*, from whom they looked for it, and whom they fabled to be the son of their feigned deity in woman's form.

(b) Vol. V. p. 35.

(c) Indeed *Jason* may have come from JOSHUA or [יְהוֹשֻׁעַ] JESU, as his story may from perverted traditions of what the SAVIOR was to do.

VIOR, and reclaim this as a further proof the *name* is a compound. The translators of the *G. B.* were clearly of this opinion, rendering JOSHUA, THE LORD THE SAVIOR, though they interpret JESUS (which they admit to be the same) only the SAVIOR. *Mar. de Calasio* says it is THE LORD THE SAVIOR, or THE SALVATION OF THE LORD, deriving it in like manner. Our *Walton* too in his account of JOSHUA from the *vulgate* says it is [DOMINUS SALVATOR] the LORD the SAVIOR, a compound, as JEHOShUA, whom he styles JESUS in *Hagg. i.* and *Zech. iii.* giving it the same interpretation, but adding THE SALVATION OF THE Lord, though he also forgetting himself renders JESUS only The SAVIOR. *Cruden* also following him thus interprets JOSHUA. These are sufficient testimonies, though many more might be cited, to prove JEHOShUA to be a *compound name*.

And they are grounded on the *usage* of SS. The evidence produced p. 55 to shew JEHOathan, &c. to be different from JONATHAN, &c. because of [JAH] THE LORD annexed, is a proof of this, as is JEHOAM, rendered by *Broughton* (p. 340) GOD IS HIGH, and JEHOIAKIM THE LORD (*Broughton* says WILL STABLISH, strictly) WILL MAKE A RESURRECTION, a name prophetic of *comfort* in a time of impending captivity; JEHOIAKIN, (GOD, *Broughton*

Broughton says, strictly) THE LORD WILL SETTLE OR MACHINATE (things;) JEHUDAH or JUDAH (PRAISE OF GOD, Broughton says, CONFESSION OF THE DIVINE ESSENCE *Mar-ius*, strictly) THE ESSENCE-CONFESSOR; JEHOSEPH, (GOD WILL ADD says Broughton, strictly) THE LORD MAKING INCREASE, *Joh.* iii. 30. (a) of whom JOSEPH was an eminent type, as applied *Am.* vi. 6. *Pf.* cv. and many other names. Nor is it any more extraordinary we should find JEH, THE LORD compounded in the beginning, (as it is frequently in the end of names,) than that we should meet with the other (b) confessed title of the MESSIAH [מֶלֶךְ אֱלֹהִים EL-EL] GOD compounded before words in EL-IAKIM THE GOD WILL MAKE A RESURRECTION in [אֱלֹהִים יִשְׁבֹּעַ EL-ISBO Gr. EL-ISABETH] THE GOD WILL MAKE A SATISFACTION, & *al.*; — after words in [מִיכָאֵל MICHA-EL] THE SMITTEN GOD (*If.* liii. *Mic.* v. 1.) — in [גַּבְרִיֵּל GABRI-EL] THE

(a) This was the name of the supposed father of CHRIST, the last of ISRAEL's line born after the *flabb*, and by all law king of the JEWS, which and [JACOB] THE SUPPLANTER (of the elder brother and the dominion of the law, &c.) and MATTHAN] THE GIVING ONE and [ELIEZER] GOD WILL BE THE HELPER, and [ELIUD] GOD WILL BE THE GLORY, &c. were titles *prophetic* of the PERSON and *grace* then about to be revealed; and those of JACOB and JOSEPH in an especial manner *introductory* to the manifestation of the true JESUS, as the patriarchs so called were to that of the typic JESUS or JOSEPH in *Ex.* xvii. 9. *c.* xxiv. 13. By which means they became, as Broughton remarks, "remembrancers of old comfort in EGYPT."

(b) Ramban in *Babylon. Talmud.* p. 48.

THE MIGHTY GOD; in [URI-EL] MY LIGHT THE GOD, &c.: which makes the JEWS say (c) "the NAME OF GOD is compounded with "those of the ANGELS", according to *Ex.* ii. 3, 21. For MY NAME IS IN HIM; though they must then own them *all* to have been typic of the ANGEL of the covenant; otherwise the conclusion is a wrong one, as this one ANGEL only, who is owned to be the MESSIAH, (d) is there mentioned. Further these *titles* are compounded with the *same* word, as in [HANANEEL] THE GRACIOUS GOD and [HANANIAH] THE GRACIOUS ONE THE LORD. So that the *usage* of the language shews JEHOSHUA is a *compound*.

But there is an instance still more home. We have HOSHUA compounded with JAH, THE LORD at the *end*, in the name of a PRINCE of JUDAH who *came* up again from the *captivity*, *Neh.* xii. 32, and of *another* in *Jer.* xlii. 1, called [יהושע] HOSHA-IAH, *i. e.* THE SAVIOR THE LORD, and *this* by the concession of *all* writers on it. Therefore for the same reason this is a *compound* with JAH, THE LORD at the *end*, we must allow [יהושע] JEHOSHUA (wherein the words are but transposed to be a *compound* with JEH in the *beginning*. Because in the formation of

(c) In *Schemoth rabba*. *Set.* 20. on *Pf.* lxviii. 18, and in *Tanchuma*, *Set.* משפטים fol. 34. column 3. שמו שלוקב י"ח.

(d) Ramban in *Babyl. Talmud*, p. 48.

of compounds; where the *letter*, which ends *one* of the words, is the *same* the *other* begins with, this letter is dropped in *one* of them, and the *remaining one* is made the *final* letter of the *first* word, as well as the *initial* letter of the *last*. By which rule when the [י] JOD in JEH was added to HOSHUA, it made the *name* [יהוה] JEH THE LORD (the (ה) H becoming the *last* letter of the *former* word JEH;) and [ישוע] HOSHUA THE SAVIOR, the (ה) H becoming also the *first* letter of this *latter* word. Nor could a name so compounded stand *otherwise*, or be better distinguished from the word in 1 S. xvii. 47, and Ps. cxvi. 6. Here it may not be amiss to introduce a tradition of the JEWS concerning this [י] JOD; which, however fabulous, serves to shew their sense of its *importance*. “The book “of *Deuteronomy* said, (a) O LORD of the “universe, thou hast recorded thy law in me, “&c. Behold, SOLOMON endeavours to ex- “tirpate JOD from me, (namely, in this text “c. xvii. 7. *he shall not* [יבה] J-REBE *multiply* “*wives*.) The holy blessed GOD answers, “SOLOMON and a *thousand* like him shall pe- “rish, but a *vowel* of thee shall *not* fail.” And in the *Jerusalem Talmud* or *Doctrinal* in the section entitled *Cohen Gadol*, fol. 20, b. we have this further account, namely, “that (b)

K

“ [י] JOD,

(a) In *Sanhedrim*, pag. 20, 3, cited by the industrious *Lightfoot*.
 (b) *Justin Mart.* speaks of this, p. 340.

“ [.] JOB, when SARAI was turned into Sa-
 “ RAH, complains thus, What an evil portion
 “ have I? I am the *least* of the twenty-two
 “ letters, and yet am *cast out* of the good woman’s
 “ name SARAI; and that GOD thus answered,
 “ (Thou hast no wrong,” as elsewhere told,)
 “ *before thou wast at the end of a woman’s name,*
 “ and because *thy life was good there,* thou
 “ shalt hereafter be happy at the *head* of a
 “ *man,* when OSHEA shall be called JEHOSHUA
 or JESUS.” Thus when JOB taken from Sa-
 RAH, a woman’s name wherein it was *last*,
 cometh to rank *first* to make the name of JESUS,
the son of NUN, it appeareth so far from being
 contemned, that it might well be a *proverb* (as
 in *Mat. v. 18.*) “ *one*” יוֹרָא [.] JOB in the
 “ *law will not be found without its due force and*
 “ *significancy.*” Under which clothing lie these
 particulars: 1. That what was *least* in human
 esteem was to become *first* in rank: 2. That
 what was to be made the *head* in the man is
 previously to be found in the *woman* in *lowly*
 form; then taken *from her*: 3. That for its or-
 derly life in humiliation, even unto *rejection*,
 the honour of an *exaltation* was given it.
 Whence it is clear, did the JEWS but apply to
 the PERSON of CHRIST what they here do to
 HIS NAME, the offence they stumble at would
 be no more. And upon their own principles to
 make this a *proper name* they must admit HIM
 who

who bears it to have *suffered*, and to be in *person* none other than *what* they say the *name* was. But leaving this, one thing is here affirmed, that JEHOSHUA is the *compound* name we have shewed it to be. Nor do I in the least doubt but it was their knowing the [י] JOD, as part of [JEH] THE LORD, formed this name of HIM, who was a *greater than* SOLOMON indeed, *Mat.* xii. 42, though sprung from SARAH, and after from a lowly *hand-maiden*, *Luk.* i. 27, 48, that gave rise to these great things spoken of it.

After this cloud of witnesses that the name consists of [י] JEH Gr. [ΙΗ] IE, THE LORD and [ושע] HOSHUA or OSheA, Gr. (ΗΣΟΥΣ) ESUS, THE SAVIOR, the interpretation of the name is easily shewn. For the words are to be translated as they stand: now [י] JEH is the *first* word, and this denotes (not *one having dominion*, like the Gr. ΚΥΡΙΟΣ, KURIOS, *Lat.* Dominus, *Eng.* LORD, as from [κυρος] KUROS) *dominion*, &c. but) "THE BEING" or "DI-
"VINE ESSENCE" that WILL BE, however other beings or things are, or decay or oppose themselves (as the Gr. from *κω* KUROS to be signifies, when it stands for JAH or JEHOVAH.) For JEH comes from (a) (יה) EUE or יה) EE)

K 2

TO

(a) It is true *some* derive it from [יה) EUE others from [יה) EE, but *these*, as Robertson observes, come from [יה) EUE, TO BE — whence the Gr. *Εω* so the old root of *εω* is to be most likely came; and our *Eng.* *He*.

TO BE, (the [י] JOD taking the place of the first HE to make it a *noun*,) and therefore signifies THE ESSENCE that has BEING in Himself, and WILL BE. So it has the same meaning with JEHOVAH, as acknowledged by the 70, and Theodotion who translates it (τὸ ὄν TO ON) THE EXISTING ONE, the same as St. John's (Ο ΩΝ O ON c. vi. 46, rendered HE IS, but better substantively,) THE EXISTING ONE FROM (ΤΟΥ ΘΕΟΥ) GOD, the DIVINE PERSONS; in Rev. i. 8, rendered WHO IS, &c. Indeed in Is. xxvi. 4, JAH, THE EXISTING ONE, is expressly called JEHOVAH; whence many have thought it the halved (*a*) or abridged form of it. Nor is it the latter part of (איהו) AEIE, Eng. I AM, properly, I WILL BE (the name of the DIVINITY in CHRIST, as will be proved) for that is the *first* person future. But though not thus contracted, it is formed from (יהוה) EUE TO BE, and I apprehend is to difference it from JEHOVAH; because it was to be the name of the DIVINE ESSENCE of HIM who was to be incarnate. For surely it is not unreasonable to think this ONE should be distinguished from the *whole*, and that therefore the *names* are so; though both of the *same* root, as the PERSONS of the same

DIVINE

(a) As Iaribi on Is. xii. 2, calling JEHOVAH "the whole name," and JAH "the divided" or "portioned out name," so Aben Ezra and our N. Fuller.

DIVINE SUBSTANCE, according to *their* and *our* creed. (a)

That it has been thought so is plain from the JEWS making it the [ARIE] I WILL BE OR I AM, which was the title of *this* person. But, not to urge this, it was the belief of *their church* in the days of the 70; for in *Jf.* xxxviii. 11. they have rendered JAH [SOTERION] THE SALVATION OF GOD, the title of CHRIST in the *New* as in the *Old Testament*; nay, it was the faith of the *church* from the *beginning*. Because it is found from ADAM's time, *Gen.* iv. 16. c. v. 12, 15, joined to *names* which they admit to have been prophetic of the MESSIAH. And in their *liturgy*, *Pf.* lxviii. 5, the church is called on to extol HIM that was, *ver.* 2, to rise up (b) by [JAH or JE] THE LORD, HIS NAME, and to rejoice before HIM, who, in *ver.* 19, is said [v. 19. SHECHEN] to dwell IN MAN: whence it is evident *this* is the NAME of HIM, who was to arise, and dwell in the flesh as my GOD [EL-I], my KING in the HOLY ONE, *ver.* 26; as giving strength to HIS associate body or people, *ver.* 36, of HIM on whom DAVID called *Pf.* cxvi. 4. In confirmation of this it is prophesied

(a) See page 35. note (a).

(b) Under the word [QUM] QUUM, used for the raising up of the typic tabernacle in *Ex.* xxvi. 30. c. xl. 2, 17. *Num.* vii. and by which the rising of THE MESSIAH is confessed to be oft predicted, as in *Num.* vxiii. 24. *Deut.* xiii. 1. c. xviii. 15, 28. 1 *S.* ii. 35. *Job* xix. 25. *Ezek.* xxxiv. 23. *Hof.* vi. 2. *Pf.* cii. 13, 16. & al.

cied in the day of the MESSIAH, when the rod out of the stem of JESSE should appear, *Is. xi. 1.* *Thou shalt say* (nay so certain is it [~~FROM~~ AMERET] *Thou hast said*, [JAH JEHOVAH] THE EXISTING ONE OF THE ESSENCE *is my strength and my song.* He also is made to be to me for SALVATION, *Is. xii. 2.* Whence we may see, as we may in *Pf. cxviii. 14.* He that was to be for SALVATION is as expressly said to be THE EXISTING ONE, and also of [JEHOVAH] THE (divine) ESSENCE; and this in a place where GOD purposely predicts what was to be, the true faith in the church of the MESSIAH concerning HIM, namely, that He is [JAH] THE ESSENCE. And in *c. xxvi. 4.* this is repeated with this further distinction of HIM as THE ROCK OF AGES. With which light in our hands we find *this* was HE, to whom glory was attributed in the form of praise [HALLELU-JAH] Give or ascribe ye GLORY or IRRADIATION to THE EXISTING ONE, however the JEWS, nigh to HIM with their mouths but far off in their hearts, ignorantly speak it, as they do the other titles of CHRIST, NAME, LIGHT, WORD, ANGEL, GLORY, &c. without such reference. A sufficient reason why the CHRISTIAN church, after the example of that of the faithful sons of ADAM and ISRAEL should use the *Psalms*, where this form so oft occurs, and why we should direct our praise and hearts to HIM, whom GOD inspired DAVID thus long

ago to honour, and to whom it shall be sung at the last day, *Rev. xix. 3, 4, 6.* when we take it up in our mouths, or the version of it "Praise ye **THE LORD**" in these *Psalms*, or at morning prayer when we reply, **the LORD'S NAME**, this person be praised, just before the 95th *Pf.* which rehearses the praise of this [*Strength, Heb.*] **ROCK OF OUR SALVATION**. For thus we fulfil, *Pf. cii. 19,* *the people (עַמִּי נִשְׁבְּחָה) to be CREATED (anew Eph. ii. 10.) (יִתְבָּרַךְ (a) HALLEL-IAH) shall praise THE EXISTING ONE, of whom ver. 29 speaks, which the apostle, Heb. i. 10, applies to CHRIST. The first word in the name therefore signifies this ESSENCE or EXISTING ONE. The latter HOSHUA, Gr. ESUS, has been proved to denote SOTER, which Cicero accuses Verres (b) of having inscribed on the walls of Syracuse, and says it is so great, that it cannot be expressed by one Latin word;*

(a) This form was carried off by the idolaters and [ἐλελεν] ἐλελεν with [ἰεῖε] 100, 100, their corruption of [ἦν] ἦν or ἦεν, THE LORD OF ESSENCE used by them in the feast Osofporia, when they carried branches full of clusters of grapes to *Minerva*, their wisdom, amidst their libations. *Plutar. in Tese.* We find it in the *Prometh.* of *Æschylus*, and *Xenophon.* In *ἑλελεν*, *Io pwan*, is well known as an invocation to the light, and it occurs thrice in *Aristophanes* in *Pace* [16, 16, 16] 12, 12, 12 their word for [ἦν] ἦν or ἦεν. Hence the [Ἀλαλῶ] *Alale* they shouted before battle, as *Chr.* xi, 21, 22. *Elatrus* is also a name of *Bacchus*, to whom the priestesses or votaries, called *Eleleides*, *Ov. Ep.* iv. 47. sung out *eleleu*, and hence the *Gr.* ἐλελεῖω to cry out.

(b) *Orat.* IV.

as it signifies *one* who not merely preserves, but “has actually given salvation,” (a) and was by *Tertullian* called “*Salutificator*,” but with us is rendered **THE SAVIOR**. A *character* which imports to us the manifold *salvations* of soul and body from the guilt, dominion, and punishment of sin; such as this *Divine person* promised to be manifest in; and which was borne by the *son* of **NUN** as *prophet*, 1 K. vi. 34. and *prince*; by the *son* of **JOSEDECH** as a *priest*, not only in this, but in their name **JESHUA**; by the *son* of **BEERI**, in the days of **UZZIAH** as a *prophet*, *Hos.* xi. and by the *son* of **ELAH**, a king of **ISRAEL** (b); and so was the known title of *prophet*, *priest* and *king*. Both words therefore yield this most interesting title, **THE ESSENCE THE CAUSER OF SALVATION**

(a) *De resur. c.* xlvii. p. 585.

(b) Here we have [אלה] **ELAH** “*God*”, the singular of [אלהים] **ELAHIM**, by the confession of *all* interpreters. **ELAHIM**, the name for *God*, is then as the *translators* understood it to be, descriptive of a *plurality* of *PERSONS*, who are each [ELAH] i. e. a **COVENANTING PERSON**, or **PERSON INTERPOSED BY OATH**, though *one* *GOD*, or *ESSENCE*, **THE FATHER ALMIGHTY** we profess in the *creed* and *blessing*; and the **MESSIAH**, the *KING* of **ISRAEL** was to be *ONE* of *THEM*. Because there is no sufficient account to be given for this *prince*, who was to lay down his *life*, being so called, (though he might be a *covenantant* with his people as 2 *Chr.* xxiii. 16.) but as he was the *type* of **HIM** who was to be truly [ELAH] *GOD* in the *flesh* in like covenant with us, and lay down His *life* for us, 1 *Jo.* iii. 14; and of whom the true [HOSHEA] *SAVIOR* was to be constructed as the *SON*, as touching the *flesh*, as the *typic* **HOSHEA**, to predict it, was of this **ELAH**. 2 K. xviii. 1 and 9.

VATION OF THE SAVIOR, not only from being, but when really lost.

In this view we find the name bearing the highest mark of distinction it could have, to difference it from, as well as to perfect that of OSHUA. For this signifies only SAVIOR, without determining HIS nature. JEHOSHUA points out who was to be so, namely THE ESSENCE of HIM who was to be incarnate, and is, as Philo says, "eternal, powerful and perfect." Because [JEH] THE ESSENCE, the name above every name, and so the most excellent, as Eusebius styles it, "a singular title of honor far surpassing all royal diadems," was added to his former title, and a new name hereby conferred, of such high importance as fully justifies the record of it, productive of faith in him, and of due confidence and respect from the people for him. Indeed it is no other than one would expect to see him bear, who was before [OSHUA or HOSHUA] THE SAVIOR, (b) as this person [JEH] THE

L

ESSENCE

(a) As we learn from Luc, and Manutius in Cic. iv. contr. Verr. observes, &c. The Gr. (σωζω) sozo is thus used in Xen. Cyropæd. l. iii. "It is more eligible to die in battle, than to be saved by flight;" — in Luc, in Herod. for what saves a man on his trial for life, so as to acquit him; whence he has (σωζουσα ὕψος) "the saving (calculus, or) ballot."

(a) Which made Theodoret say on Is. 43, "If a SAVIOR, "HE is of the nature whose property alone it is to save." Truly the very heathens thought it the character of their gods, styling their Jupiter, and Dioscori "saviors," and worship-

ping

ESSENCE repeatedly claims and promises to be this SAVIOR, nay, to be *with* men for this end. Besides by being this *compound* name, it more perfectly denoted the person of the true JESUS, who was to be JEHOVAH and *Man* in conjunction, (see ch. vi.) as prefigured in hundreds of other characterizing names.

To us who believe *the New Testament* there is yet *another* testimony of it from THE ANGEL, as will be shewn in ch. vii. For all the arguments there produced to prove JESUS to have *this* meaning, equally *prove* it the meaning of JEHOHUA. And his being *afterwards* called [JESHUA] ONE TO SAVE, no more disproves the interpretation, than his being *before* called [OSHEA] THE SAVIOR does; it only shews he was all *three*.

Nor is this interpretation *new*; the testimonies already cited evince *this*, or *nearly* the same has been given it in all ages. *Philo's* version little more than transposes the words, any more than *Jerom's*. *Eusebius's* is the same, excepting his usage of THE SALVATION, instead of THE SAVIOR, as is *Theodore's*. The JEW's version GOD THE SAVIOR, only puts GOD for THE LORD. The *vulgate*, *Mar. de Calasio*, *G. Bible*, *Walten*, *Ainsworth*, *Little-*

ping [σωτηριους Θεους] "savior gods," and holding feasts in their honor, called [σωτηριε, ιερα] *Herodi. l. I. Luc. in Tim.*

ton, &c. give the same version, which sufficiently prove the church universal has admitted and even *foes* have granted the *name* to signify "THE LORD," or ESSENCE" THE SAVIOR," effecting such a salvation as the good old patriarch looked for, *Gen. xlix. 18*, as this DIVINE person in the cloud wrought for ISRAEL, *Ex. xiv. 13. Jud. vi. 1. S. vii. 8, &c.*; such as DAVID prayed HIM to give to His associate nature or body, (a) *Pf. xxviii*, saying [הושיעני] be an HOSHIA to or SAVE me, my GOD, help me, O GOD [SOTER 70] our SAVIOR I am [ל] for the use of THEE; be an HOSHEA to, or SAVE me, *Pf. cxix. 94. Pf. xx. 7. and xxviii. 9*; such as was to be accomplished, when JEHOVAH should swallow up death in victory, and in the mounted up (nature as well as) place spread forth HIS hands [ידי IDIU the stretched out natures of HIM,] as he that swimmeth stretcheth forth his hands to swim, (b) *Is. xxv. 6*, so that they should sing as in *c. xxvi and 27*; in short, such

L 2 a salva-

(a) BY OM denoting any person or thing associated with another, *Lev. vi. 2. Ex. xxv. 27*, and so a body of people, a society as we speak of men or animals, *Gen. xi. 6. Prov. xxx. 25*. See the very learned and useful *Hebrew and English Lexicon* of the Reverend Mr. Parkhurst.

(b) This form is that of one stretched on the cross; and the text declares JEHOVAH would be so, as HE was in CHRIST. Indeed had not this GOD been WITH HIM on the cross, and so crucified, as Ignatius oft expresses it, the manhood had never cried out to HIM, to whom both titles belong, [ELOI, ELOI, *Mat. xv. 34.* and ELI, ELI,] My GOD, My GOD why hast THOU forsaken me? *Mat. xxvii. 46.*

a salvation as the Jews ask for on the great Hosanna-day, (c) the seventh day of the feast of tabernacles, even [omni-moda salus]. "all manner of salvation;" which cannot be worthily conceived but by them, who happily through faith enjoy it.

(c) They use this prayer, cited by Schindler,

למען אלהינו הושע נא

למען כבודנו הושע נא

למען גואלנו הושע נא

למען דורשנו הושע נא

"For THINE own sake, O our God, [HEB. plural] SAVE us, we beseech THEE."

"For THINE own sake, Thou CREATOR of us, SAVE us, we beseech THEE."

"For THINE own sake, Thou REDEEMER of us, SAVE us, we beseech THEE."

"For THINE own sake, Thou *SEARCHER of us, SAVE us, we beseech THEE."

A truly grand HOSANNA, being none other than an earnest imploration to the HOLY TRINITY in UNITY, and then to each PERSON; though the Jews do not, any more than many amongst us, attend to the purport of their prayers: God having wonderfully provided that their objections against HIS PERSONALITY should be so many accusations of their own prayers,

* 1 C. xxviii. 9. 2 Cor. ii. 10.

This interpretation confirmed by the accounts of the son of NUN ; the phrase JEHOVAH WITH himth considered : his connection with the high-priest ELEAZAR — the name given and known to make him a type and a standard whereby to discern THE MESSIAH, on his coming — how he was and is so ; and why distinguished as the son of NUN.

HAVING seen that the name JEHOShUA is a compound, as Gell (a) calls it, “ a most artificial, a divine compound,” and must, from the usage of the tongue, signify “ THE “ LORD,” or “ ESSENCE, THE SAVIOR,” I might here rest the proof : but, as it will be found of such importance to settle it beyond all reasonable dispute, I shall proceed to enquire, whether we have not, as usual, a confirmation of *this* interpretation in the accounts given us of the *two* illustrious persons, who alone had the honour to bear it before CHRIST.

The account first to be considered is *that* of the son of NUN. We find him “ present in “ Ex.

(a) In his *Essay towards an amendment of the last English translation of the BIBLE* p. 465, 478, he compounds it of (יהוה) JEHOVAH, which we find JEH called (See p. 68, 69.) and says, it signifies “ THE LORD THE SAVIOR.”

“ *Ex. xvii. 9.* even when MOSES seemed to
 “ be their leader; but not *openly*, nor *public-*
 “ *ly* carrying himself as their ruler,” (says St.
Ambrose, vol. I. p. 1148) “ For he waited ’till
 “ MOSES had fulfilled his time, which being
 “ accomplished, JESUS succeeded as then rais-
 “ ed to be their leader.” When he had dis-
 “ *comfited* AMALEK, &c. “ JEHOVAH said unto
 “ MOSES, write this, &c. and rehearse it in the
 “ ears of JEOSHUA”. And MOSES built an altar
 or place of sacrifice, and called the name of it [HEB.
 co-united to it the NAME] JEHOVAH [NISSI]
 MY BANNER. So that what was to be rehearsed
 IN JEOSHUA’S ears was JEHOVAH IS MY BANNER,
 spread over and united to the bearer (as the name
 to the altar) which was promised to be set up in
 THE MESSIAH, *for the nations Is. xi. 10, lxviii.*
12, and which the BELOVED calls this DIVINE
 person (who it will be proved was WITH him)
 when he says *in the NAME of our GOD we will*
set up the BANNERS, Ps. xxviii, 5. But JEH is
 JEHOVAH; this NAME JEHOVAH therefore HE
 was with JEOSHUA to be this BANNER, and
 this was to be rehearsed to strengthen his faith
 in HIS being so.

These words, *Ex. xxiii. 21, Behold I send*
(an or) THE ANGEL before thee, &c. MY OR
 THE NAME OF ME IS IN HIM, are understood
 by the JEWS ultimately to belong to THE
 MESSIAH. R. Menham, or Nachman says, “ this
 “ was

“ was the ANGEL the REDEEMER, in Gen. xlviii. 16. the same as MICHAEL, the prince who STOOD FOR the people. Dan. x. 1. whom they make the HEAD of the synagogue.” “ IN whom,” says Ramban, (a) “ is the GREAT NAME GOD.” For in JEH, JEHOVAH is THE ROCK EVERLASTING OR OF AGES, *Is.* xxvi. And the SAME said, “ I am [EL] THE GOD of BETH-EL (*i. e.* THE house of GOD, &c.)” adding, “ it is the manner of the KING to dwell in his house”—And “ the SS calleth HIM ANGEL, because the world is governed by this person. But some affirm it to relate, in an inferior sense, to JEHOASHUA. In which view the NAME, who is stiled [JEH] THE ESSENCE *Pf.* lxxviii. 4. (the former part of this title) is said to have been IN him.

If we see him the *lowly minister* of (MOSES) the (typic) DELIVERER, with whom HE ROSE UP (*Ez.* xxiv. 13.) and ASCENDED into the mount, the (figure of CHRIST's mounted up or exalted human nature) in a cloud, and into GLORY, *v.* 16. and for whose COMING AGAIN they were to wait, as we for that of the true *Acts*, i. 9, 10, 11. *1 Thes.* i. 10,—if we perceive him in the form of a servant [נַעַר NOR] an exposed youth (which the JEWS say the ANGEL MATA-

(a) In the *Babylonish Talmud* in *Sanhedrin*, p. 48, Words shewing the JEWS so lately acknowledged a Personality, however they now err in their own concessions, cited by *Hoornbeck*, *Wissnius's Judæus Christianizans*, et al.

MATATRON was to become), we find him also under this name making the tour of the land, Num. xiii. 8, 16, 17, in conjunction with the typic [CALEB] PERFECT-HEARTED ONE; then rending their clothes, v. 6. (as CHRIST the veil of flesh) interceding with the people to still their murmurings, though amidst reproach, and at the peril of being stoned, (as the true JESUS, Job. viii. 59.) v. 14. saying, Rebel not ye, &c. neither fear, JEHOVAH is WITH us, who MOSES says, v. 42, 43, was NOT with the rest. So distinguished was he in that generation, and more so in the next, when there was not a man of the former who died not, *save those two, c. xxvi. 6. who lived, as CHRIST did, after the death of our old-man.

In c. xxvii. when MOSES was about to die for sin on the mount, and said, in the spirit of JESUS, Mat. ix. 36, Let JEHOVAH set, or prophetically, JEHOVAH, THE GOD of the spirits of all flesh will set a person over the congregation, which may GO OUT before them, and which may GO IN before them; and which may LEAD them OUT, and which may BRING them IN; that the congregation of JEHOVAH be not as sheep, which have no SHEPHERD, v. 17, we read, (may the JEWS hear and bow to CHRIST here named as successor to MOSES in figure) JEHOVAH said unto [MOSES] THE DELIVERER, v. 18, take unto or for the use of thee [מִנִּי] the substance of

(a) Description
ceives n
[MOSES]
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of JESUS, the son of NUN [וְנֹחַם אֱלֹהִים] a person in whom is the SPIRIT, and lay [thine hand + ID] the stretched out nature of thee upon, or over him, v. 19, and make him to be stationed [וְנִצַּח לְפָנַי] for the person of [EELAZAR] the GOD THE HELPER, (a) the high priest, and for the person of the [וְעַל] perfected [נִצַּח עֲבָדֶיךָ added, congregated, or] collected together, body, and make a going forth (as a charge) to the substance (b) of him unto the face of the natures of them making a return, (as eyes of light,) and thou shalt put off [וְנִצַּח] THE GLORY of thee (the type of what this word is used for, of THE GLORY JEHOWAH, Ps. civ. 1, xvi. 6, cxlv. 1 Chr. xvi. 27, Zech. vi. 13. even the brightness of MOSES's face,) UPON him, that all the congregation of the children of ISRAEL may be obedient: just as AARON and his sons had holy garments put UPON them, for GLORY and

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for

(a) These words, which I have rendered according to their descriptive sense, shew that MOSES preached CHRIST. For who perceives not he is here reading of Him in the character of the true [MOSES,] DELIVERER, on His death, taking the substance of Him as JESUS, GOD THE SAVIOR, and taking on Him the nature stretched out on the cross, and stationing Him for THE GOD THE HELPER, and or in conjunction with a perfected body gathered from the like separation in the grave, and for this purpose going forth to him, who made a return to God for sin, glorifying JESUS, or putting glory upon him, that our faith and hope might be in God, this GLORY. 1 Pet. i. 21.

(b) Who will not hence infer the people looked on this person as a type, and if so, on the great INTERCESSOR, as a PERSON of THE ESSENCE? For personality must be admitted, for God to be thus said to offer to God: Without this view it had been blasphemy to have assumed it; national profaneness to have attended the service,

for BEAUTY, *Ex. xxviii. 2, c. xl. 41*, to qualify them to *minister to GOD in the priest's office.* (2) In which words we are informed, 1st. that JEHOSHUA was stationed for the person of [ELIAZAR] the GOD THE HELPER (called JEH. p. 68.) 2ly. that he had the *type* of the GLORY, the name of this GOD, put UPON him, and of course had with him what the name imports.

Again, MOSES called unto JESUS, and said, *be strong* — JEHOVAH [יהוה] HE OR THE EXISTING ONE, (who *Gen. iii.* was to bruise the serpent's head, and whom the JEWS allow to be the MESSIAH, see *Calasio*) it is, that doth go [before HEB.] for the use of the person of thee. HE OR THE EXISTING ONE will be made to be [עִמְךָ OMEK] THE ASSOCIATE OF THEE, *Deut. xxxi. 7, 8.* In *v. 23.* [אֲנִי AN-CHI] I will be THE ASSOCIATE OF THEE, as

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(c) We may hence learn how unfit they are, how impossible it is for them to be priests to GOD, or do one acceptable service as such, who will not have this GLORY OR BEAUTY, CHRIST our RIGHTEOUSNESS, (*Rom. iii. 22.*) UPON them, 49, or IMPUTED unto them, neither will PUT ON CHRIST *c. xiii. 4. Gal. iii. 27. Eph. iv. 24. Col. iii. 1*, for justification; which, the learned Bishop Usher says, consisteth of the remission of our sins, and the imputation of righteousness. Whence too they may discern their impiety refuted, who slanderously report it a licence for sin, and feign it imputed for any other end, than for us to obtain the grace of regeneration; *Job. iii.* thereby, and minister in true holiness to GOD in CHRIST, the true HOLY ONE, *Ex. xxviii. 43.* Indeed all who, as we in the Litany do, intreat GOD to look on or hear them thro' CHRIST, or His merits, pray Him to consider them, as between HIM and them, and so in GOD's eye, and theirs too, as over and upon them, else mean nothing at all,

corresponding with the declarations of CHRIST, I am NOT ALONE, He that sent me is WITH ME, &c. *Joh. viii. 29. xvi. 32.* Further, as JEHOShUA is said to have been full of THE SPIRIT of wisdom, *Deut. xxxiii. 9,* (as CHRIST was,) insomuch that the children of ISRAEL hearkened unto him, and did as JEHOVAH commanded MOSES (to shew belief in JESUS, notwithstanding what Limborch says, was what was commanded MOSES) so in *Jos. i. 2,* he is bid to RISE, &c. with this solemn assurance: As I was THE ASSOCIATE OF MOSES THE DELIVERER, I will be THE ASSOCIATE OF THEE — JEHOVAH, thy GOD, (MY WORD says the Chaldee Paraphrast) is ASSOCIATE WITH THEE, v. 9. When this JESUS had told them v. 12, that within three days they were to pass over JORDAN, the REUBENITES answered, &c. v. 16, all that thou commandest us, that will we do, &c. v. 17, only JEHOVAH thy GOD be the ASSOCIATE with thee; AS HE was with MOSES. This person says in c. iii. 7, This day will I begin to MAGNIFY thee in the sight of all ISRAEL, that they may know that as I was with MOSES, so will I be the ASSOCIATE OF or WITH THEE (compare *Act. ii. 36,* and *Phil. ii. 11.*) whence JEHOShUA says, v. 10, Hereby ye shall know that [אֱלֹהֵי הַיְּהוּדִים EL HI the name of this person, *Is. ix. 6, Ps. xlii. 2.*] the LIVING GOD is [בְּקִרְבָּם Bequerib-cem] in intimate CONJUNC-

TION or **CO-UNION** *with* (and so *among*) you, &c. and (it follows to shew we should fear **JESUS**) *they feared him, as they feared Moses, all the days of his life, E. IV. 14.* Again, after the fall of **JERICO** we read, c. vi. 27. *so JEHAVAH was* (under another word, [**AN AT**] denoting *substance*, and so as a preposition) *substantially WITH JESUS; and the same of him as such was* (noised, as that of the true **JESUS** afterwards, *Luk. iv. 9.*) *throughout all the country.*

All which passages are solid proofs to a sober mind, that this **EXISTING ONE**, the **LIVING GOD** was united in some manner to this **JESUS**; and that the **SS** characterize him to have been what the *first* part of the name signifies.

Then consider the *terror of him upon the inhabitants of the land, c. ii. 9, 24;* the wondrous passage over **JORDAN**, c. iii. 5, 7; the manifestation of [**MY ADONI**] **THE DIRECTOR** (a) of the *hosts of JEHAVAH* to him, as a man, v. his *over-ruling* all nature, c. vi. his *prophetic spirit*, the *humiliation of him* and the *typic glory for another's sin*; his *intercession*, and *triumph* after satisfaction given, xxvi, and c. viii.

3, 18,

(a) Which *Jus. Martyr* and *Theodoret*, on *Jos.* rightly interpret of **CHRIST**; notwithstanding the reflections on *Eusebius, Eccl. Hist. b. I. c. i.* the author, not considering whatever captain may be, **AVLER**, is not an inferior dignity, as being applied to **JEHAVAH**.

3, 18, c. xii. his *salvation* of these who sought to the NAME *JEHOVAH*, v. 9, 15, his causing (a) the light of the *sun* and *moon* to stay for this purpose, and *spoiling* of principalities and hanging them on a *tree*, v. 26. Attend to his message of *peace*, and to his *victory* over the *kings* of *MADON*, &c. and to his destroying the impenitent *rebels* against the *LORD*, as commanded; his possessing the forfeit land; and bringing his people into it, c. xxii; his miraculous allotment of their inheritance, and appointment of *cities of refuge*, c. xx. 5. 13.

(a) There is not a miracle like *this* in the *Old Testament*. Others had a warrant from God for, or prayed Him to work; *Jehoshua* without any command (as the *Jews*, cited by *Broughton*, p. 197, own) without any request, we read of, in the confidence of his having *JEHOVAH* WITH him, (*Jerom.* on *Is.* xviii. says, "dwelling IN him") does not pray; but, in the style of *CHRIST* to the winds and sea, *peace, be still*, commands the creatures, as their ruler, and (as the *Jews* report, "knowing it was for God's glory and the defence of his people") says, *thou sun-light stand still upon GIBZON*, and, *thou moon, in the valley of AJALON*: and they are obedient. I doubt not men, who did not know or recollect *JEHOVAH* WITH him, would then marvelling say with the disciples, *what manner of man is this, that even the sun and moon obey him?* This was indeed a proof there was *one more* than man concerned, even *JEHOVAH*, whose creatures they were. The *Chaldee* has then *osnia* praised the *LORD*, as he did by this faith in *CHRIST*, *Heb. xi.* that as representing HIM and speaking in His name, *JESUS, THE LORD* would obey him [*yow*, *Semo*] O what will not faith work according to *St. Mat.* xxi, xxii! O what a prodigy is here, unheard of before in heaven or earth. *Bernard* on this well cries out, "Blush, thou ashes, God humbles Himself, thou exaltest thyself. Blush, thou dust, God obeys man, thou neither God nor man." Yet what a pledge is here of our being heard in this prevailing name of *JESUS*! What encouragement to prayer in it!

in a word, to his faith, affiance, religion, obedience, zeal, charity, prudence, fortitude, integrity, wisdom in his government, as thus testified, *every thing was FINISHED, that the LORD commanded JESUS.—As the LORD commanded MOSES his servant, so did MOSES command JESUS, and so did JESUS, he LEFT NOTHING UNDONE OF ALL that JEHOVAH commanded MOSES, c. xi. 15,* and in this view of this prince, more excellent far than whom *Xenophon, or Plato, or Aristotle* describe, as skilful in *peace*, as he was successful in *war*, having the four qualifications *Cicero* mentions, as requisites in a general, “military science and courage, authority and success,” and these inspired, enforced, ensured by the DIVINITY with him; who sees not that SS reports him according to his name, a GREAT SAVIOR to the elect of GOD, and to secure ISRAEL their inheritance, *Eccl. xlv. 1.* though a righteous JUDGE, though a terrible executioner of GOD’s vengeance against the (unrelenting) enemies that rose up against them? For in this respect, *Who was there before him like to him, for he fought the battles of THE LORD? v. 5.*

Should it be objected, “that the phrase “JEHOVAH is WITH thee, is used concerning “others, and only denotes persons in favour or “communion with HIM.” I own it is applied to others. For as this union was promised
NOAH

NOAH and ABRAHAM under the phrase THE PURIFIER OF COVENANT of ME, *shall be* (תִּקַּח אֶתְּךָ) WITH thee (see *Is.* xlv. 6. *Gen.* vi. 18. c. ix. 9. c. xvii. 4.) so this person appearing confirms it under this other phrase to (ISAAC) THE JOY *Gen.* xxvi. 3, saying, *sojourn in this land, and I will be ASSOCIATE WITH thee, &c.* Again, v. 24, JEHOVAH says, *I am the GOD of ABRAHAM thy father* (this ANGEL or SENT PERSON) the GOD of BETH-EL, c. xii. 8. as the JEWS own, who styled HIMSELF to ABRAHAM (EL) GOD, the name of this ANGEL, c. xxxi. 11. and xxxv. 3. and 7, *fear not, for I am ASSOCIATE WITH thee, &c.* To which ABIMELECH and AHUZZATH give this testimony, v. 25, and 28, *we saw certainly JEHOVAH was ASSOCIATE WITH thee.* JACOB has the same promise under suffering in BETH-EL, THE HOUSE OF GOD (the type of CHRIST's manhood) from this (אֱלֹהֵי) GOD, (whose temple he said the place was, v. 16, and he called it, v. 19,) from this SENT PERSON, who, c. xxxi. 11. appeared and said (what proves the JEWS right) *I am* (EL) THE INTERPOSING GOD OF (BETH-EL) THE TEMPLE OF GOD v. 13. who styles HIMSELF the GOD who appeared unto him, c. xxxv. 1. and is called by JACOB, v. 3, 7, 15, THE (EL) GOD who answered him in the day of his distress, and
was

was (*with* or (*thy*) THE SUPPORTER OF PIL-
 LAR of him, I (says HE to him, as to JHO-
 SHUA and all believers now) *am* ASSOCI-
 ATE WITH thee, and will keep thee, &c. v.
 15, and xxxi. 3. JACOB, in v. 5, declares
 HIM WITH him as wished for, (xxviii. 20,
 and this under the additional title of THE FEAR
 OF ISAAC, v. 42. After him, we read, c.
 xxxix. 2, JEHOVAH (was) WITH [JOSEPH] THE
 ONE TO INCREASE (*Joh.* iii. 30.) which made
 him so prosperous, that his master saw it, and
 v. 22. committed all the prisoners to his hand, be-
 cause of this (*Joh.* v. 14). In c. xlii. 17,
 this GOD said unto ISRAEL on his typic ob-
 lation, I am [EL] THE INTERPOSING GOD,
 and (to point HIM out by this distinction)
 THE GOD of thy father; then adds, to shadow
 out the passion and resurrection, as in c. xxviii.
 15, fear not to GO DOWN into [EGYPT] the
 place of enemies, for I (whom ISRAEL c. xlviii.
 16, styles THE ANGEL which REDEEMED him,
 and understood by the JEWS of KING MESSI-
 AH) will there make of thee a great nation, I
 will GO DOWN ASSOCIATE WITH thee, &c.
 and I will also surely BRING thee UP AGAIN, &c.
 [JOB] THE PERSECUTED ONE says [*וְשֹׁדִי*]
 THE POURER FORTH (of things) was ASSO-
 CIATE with me, c. xxix. 5. After him THE
 ANGEL JEHOVAH, (whom the *Chaldee paraphrast*
 makes EVE to say, *Gen.* iv. 2. I have gotten,
 though

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— lxxii
— lxxx
ciii. —
cxxxv.

though a man, who the Jews own appeared to MOSES in a flame of fire, out of the midst of a thorn-bush, and to NABUCHADNEZZAR in the likeness of THE SON OF GOD, and is called JAHVAH, Ex. iii. 2, and GOD, v. 4, THE GOD of thy (MOSES's) father, THE GOD of ABRAHAM, THE GOD of ISAAC (a), and THE GOD of JACOB, v. 6 and 15, Ps. lxxviii. 20. (b) the I AM THAT I AM, or I WILL BE WHAT I WILL BE — the I AM, v. 14, (compared with Job. xviii. 6, &c.) even this person said to MOSES, I am COME DOWN to deliver them (ISRAEL) I will SEND thee that thou mayst bring forth My people; — and on his questioning *Who am I that I should go?* &c. added, v. 12, *certainly I WILL BE*

(a) These passages are such evident proofs that HE, who came down from heaven into this EGYPT, Rev. xi. 8. to deliver us, though in a cloud of affliction, and appeared in our like thorn-crowned nature on the cross in all the like flame of divine wrath, yet unconsumed, and grew for evermore, (as Bp. Usher, on Job. i. says, even our LORD JESUS, the son of GOD was, though Man, as HE appeared of old, yet GOD, THE GOD of the father of MOSES, and THE GOD whom he, as well as ABRAHAM, ISAAC, and JACOB believed in, worshipped and served, and that they by rejecting HIM reject the true GOD of their fathers, that they cannot be eluded by the Jews without rejecting the law of the LORD.

(b) Whence the reader will see the Psalms are written in the spirit of Christianity, and need not our alteration, and that the 81st Psalm, *Sing ye merrily unto GOD*, &c. was composed and is now used in honour of this Person in CHRIST, under this His ancient and distinguishing title of THE GOD of JACOB, as also Ps. xx. 1. — xlviii. 5. — xlvii. 7. — l. 5. — lxxviii. 8. 25. — lxxii. 18. — lxxv. 11. — lxxvi. 6. — lxxvii. 20. — lxxviii. — lxxxiv. — lxxxv. — lxxxix. 19. — xciv. — xcvi. — c. — ciii. — cvii. 46. — cxviii. — cxxxii. 2, 5. — cxxxiv. — cxxxv. 3, 4. — cxlvi. 4. — cxlix. 2, 4.

[~~OM~~ OM] THE ASSOCIATE OF *thee*. So we are told, *Chron.* ix. 20, HE WAS WITH PHINEHAS *the priest*; in *Jud.* i. 19. JEHOVAH WAS THE ASSOCIATE OF, OR WITH [JUDAH] THE ESSENCE-CONFESSOR; *v.* 22, WITH *the house of JOSEPH*, *c.* ii, WITH *the JUDGE*, *c.* vi. 12, 16, WITH GIDEON, *1 S.* iii. 19, WITH SAMUEL; with SAUL at first, *c.* xvii. 37, WITH [DAVID] THE BELOVED, who went to the PHILISTINE in or with THE NAME JEHOVAH of hosts, *v.* 45; and whom SAUL was afraid of, *v.* 12, 14, as knowing JEHOVAH WAS ASSOCIATE WITH him *v.* 28: which ABIGAIL thus expresses *c.* xxv. 29, *the [soul HEB.] frame of my Lord shall be bound in the bundle of life with JEHOVAH thy GOD*. This is spoken of Him *2 S.* v. 10, *c.* vii. 9, *the similitude or image of the ANGEL OR SENT PERSON OF GOD*, (thus with him) *c.* xiv. 17, who was wise to know all in the earth, *v.* 20, (as spoken of CHRIST in *Job.* ii. 24.) yet as a type bore *the curse*, *c.* xvi. 5, 6, 7, 10, and made atonement *c.* xxi. 3, by a satisfaction on the tree, *v.* 6, at the time our LORD did, *v.* 9. Thus he was with SOLOMON, *1 K.* i. 36, &c. And it is said of [EL-ISHA] "GOD THE SAVIOR," by JEHOSEPHAT (pointing out the person) THE WORD JEHOVAH (is) ASSOCIATE WITH him, 2, 3, 12: THE WORD JEHOVAH, which came to [JEREMIAH] THE ONE TO BE EXALTED OF THE ESSENCE, says to him, be

not afraid, for I am ASSOCIATE with thee to deliver thee, saith JEHOVAH, c. ii. 7, 9. He, says Jer. xx. 11, is [יְהוָה אֱלֹהֵינוּ] SUBSTANTIALLY WITH me like a mighty man, (the title of CHRIST Is. ix. 6.) a terrible one, the same expression is used concerning JEHOSHUA the priest; (as we shall see) concerning ISRAEL, as having the LORD in the cloud WITH them, and JEHOVAH WITH (in other places among) them, Ex. xxv. 6; because having the ark and sanctuary and temple of the LORD, in which HE dwelt, v. 22, and this DIVINE person with the judge, king, prophet and priest amongst them, or because as a chosen people in one body, as one man, Neh. viii. v. 1, in this character prefigurative of CHRIST, the true ISRAEL, in whom the person called THE NAME is declared Great, Ps. lxxvi. 2, as it is said in Is. xliii. O ISRAEL, fear not, for I have REDEEMED thee, I will be ASSOCIATE WITH thee, v. 2, for I am JEHOVAH thy GOD, the HOLY ONE of ISRAEL, thy SAVIOR, v. 3. Fear not, for I am WITH thee, v. 5; to whom they were to make supplication, and say, surely GOD is IN thee, c. xlv. 14, and according to Num. xxi. 23, The LORD his GOD (is) WITH him (this ISRAEL) and the shout of the KING (is) [יְהוָה אֱלֹהֵינוּ] IN him; that was (as S. Cyprian applies the words p. 406) to couch and lay down as a lion, but to RISE up, &c. But in all these texts the phrase is used of personal types of CHRIST. So that all

this part of the objection amounts to is that this PERSON is said to be WITH JEHOASHUA, as with others in their *typic* characters of *king, priest, prophet, judge* or *chosen body*. Now that this phrase means not "ordinary favor" needs little proof. For the texts cited shew it to have been an *high* and *extraordinary* one, even such an union of them WITH this PERSON as produced *extraordinary* effects, and made the people *fear* and be *obedient*, nay, was so *terrible* as to *make persecutors stumble*, Jer. xx. 11, and in MOSSES and JEHOASHUA was accompanied with the appearance of *glory*, the type of this PERSON joined to and upon them, for a *sensible* demonstration of the import of the phrase, as well as for a pledge of the *incarnation*, figured out by HIS being thus ASSOCIATE with the types. (a) We are therefore still in possession of this sacred truth, that JEHOASHUA had with him the PERSON expressed in his name.

A further confirmation of this we have in his being stationed for *the use of the person of* [ELIAZER] the INTERPOSING GOD THE HELPER, the *high-priest* or intercessor, so as to *come in* and *go out at his word*. For hence it is clear (what may not generally be thought) that the *priest's* office

(a) From this view the attentive, though unlearned readers may see the five books of MOSSES are, nay, that all the *Old Testament* is truly profitable to us for doctrine as well as example; and contains the dealings of our SAVIOR with His church of old under His several *awful* and *amiable* titles.

office was not detached from, but *united* to the character of JEHOSHUA or JESUS as *ruler* and *prophet*, (though he was not separately a *priest*, for reasons given in *ch. VI.*) and that therefore he was not to be considered apart as a separate character, but as one *in conjunction* with [ELEAZAR] GOD THE HELPER, the high-priest; so close as to *move* at *his* word. But [EL] GOD is only *another* title of this person, this SALVATION of GOD, called [JEH or JE] THE ESSENCE; therefore JEHOSHUA was in *connection* with the very *person* in type, whom his *name* calls us to expect *with* him.

But it is impossible to account for his having this GOD ASSOCIATE *with* him, or HIS appropriate *name* otherwise than on this principle, that he was a *personal type* of HIM that was really to be THE EXISTING ONE, THE SAVIOR in the flesh: because all communion of GOD with man is grounded upon the ONE special *union* of this DIVINE person in *one* spotless *man*, by whose atoning mediation such *communion* with the *rest* should be procured, as figured in the sacrifices; for GOD *heareth not*, so far is HE from *dwelling* with *sinners*, *Pf. lxvi. 18. Joh. ix. 31.* Therefore JEHOSHUA must be allowed to have been a *figure*, to have borne the *name*. Further, as this union was an *extraordinary* one, so when the people saw him under *this name* leading an unimpeached life; discomfit AMALEK,
 &c.

Ec. suffer reproach, succeed MOSES, (a) *divide the waters of JORDAN*, undergo an humiliation for *another's sin*, *Ec.* They must have considered these as the sufferings and actions of THE ESSENCE THE SAVIOR in the flesh. But, that he was not this they saw; they knew from JACOB's prophecy he was not of JUDAH. Neither performed he any more than *others*, the *all*, which this person was to do. He could then only bear *this* title as a *type* to lead them up to the MESSIAH. And the people must have respected him as *such*, or have considered him as what he was *not*; besides shutting their eyes against the avowed design of their law, as well as the *nature* of revelation. Nay, MOSES would have been guilty of blasphemy in *giving*, JOSHUA in *receiving*, and the people in *acknowledging* him under this *name*, if it had not been conferred on him to make him a *figure*, and to procure him to be received as *such*. Because therefore he was known to be this *type* of the true JESUS, and his actions and sufferings *typical* (b) ones, ISAIAH (representing the salvation

(a) *Ephraim* in his *treatise of virtue* says, "he obtained the succession to MOSES by his perfect obedience."

(b) *Grotius* on *S. Mat. c. i. v. 22*, after shewing from *1 Pet. i. 20, Ec.* "the whole dispensation of former times had a respect to CHRIST," says, "not only therefore the ordinances of the law, but the transactions, especially the more eminent ones were a shadow of CHRIST, as *Just. Mart.* affirms in the places cited by him. And he calls these the *visible ones*, to distinguish them from the *audible ones* pronounced by the voice," &c. So *Greg.*

tion the [מֶלֶךְ יְהוָה *Mēlek Jehovah*] KING *Jehovah*, *Pf.* xcvi. 6, would give His people, &c.) says, *Behold I lay in ZION, for a foundation, (buried as such in the earth) THE STONE (Gen. xlix. 24. Dan. ii. 34, 44, to become THE HEAD of the corner,) the LORD shall rise up as in mount PERAZIM; HE shall be wroth, as in the valley of GIBEON, that HE may do HIS work HIS strange work, &c. c. xxviii. 21.* Where we are referred to the work in GIBEON under *Jehoshua* for a similitude of this. Indeed the JEWS say, (a) "all things in the law and the prophets were figures of THE MESSIAH, and are to be referred to HIM, as the center," and of course *Jehoshua*. *Philo* therefore views him as such. As to men of the CHRISTIAN name, they have in all ages considered him as a figure, as *Barnabas* cited *p.* 38. *Tertullian* *p.* 193 and 406, says, "when AUSE [OSHEA] was designed for a successor to MOSES, &c. he began to be called JESUS," a "figure of what was to come;" and in *B. III.* against *Marcion*, in *carm.* 3, he adds,

"THE HOLY GHOST gave him the fellow name," &c.

"CHRIST's name's exemplar, figure of His power."

Justin

Greg. Nyssen. de Baptis. V. II. 218, says of the whole legal service. "They were all prefigurations of things to appear; all these are types to us."

(a) *Spanheim, Dubit. Evang. Tom I. p. 618.*

Justin Martyr and *Cyprian*, p. 405, 406, 407, and *Chrysostom* on *Mat. i.*, and *Cyril of Alexandria* and *Basil* treat him as a figure. *Eusebius in Eccl. Hist. B. I. c. ii.*, says, "the name JESUS was
 " of old honoured among the prophets,—MOSES,
 " when he delivered types and symbols of heaven-
 " ly things, agreeable to *Ex. xxv. 40.* and,
 " when inspired by THE HOLY GHOST, he
 " had well foreseen the name of JESUS, judged
 " again the same worthy of singular prerogative.
 " For this name JESUS, which before MOSES's
 " time had never been named among men,
 " MOSES gave to him first; and to him
 " alone, who he knew very well by type
 " again and figurative sign was to receive the
 " universal principality after his death; because
 " that same JESUS bore the figure of our SA-
 " VIOR, who alone after MOSES and the
 " accomplishment of the figurative service deliver-
 " ed by him, was to succeed in the govern-
 " ment of the true and most pure religion."
Ruffinus, to what is cited p. 38 adds, " and
 " this person was called JESUS, who led the
 " people out of the darkness of ignorance and
 " reclaimed from their wanderings in the world
 " into the kingdom of heaven." *Jerom* says in
 his epistle to *Paulinus*, and to *Nepotianus*, JESUS
 of NAVE [NUN] holds forth to us " a type of
 " THE LORD, not only in his actions, but in
 " his name;" — *Cyril of Jerusalem* often calls
 him

him the *typic* JESUS, and CHRIST "the true or
 "real JESUS." (See p. 38.) So *Ambrose*, *Austin*
 in *Serm.* 106 *de temporibus*, and on *Pf.* lxxxvi,
 and *Origen* in *Hom.* 9, long before speaks of "the
 "LORD JESUS as shadowed out in the son of
 "NUN;" and in *Hom.* 2, of "the name as the
 "sacrament" or "sign of CHRIST:" also
Clemens of Alexandria. In latter times *Rupert*,
Masius, *Drusius*, *Cato* in p. above *Cornelius*
Lapide. *Honert*. *Institut. Theolog. Typicæ*. The
Gen. Bible on *Heb.* iv. 8, has, "so was JO-
 "SHUA a figure of CHRIST;" and in the argu-
 ment of the book of JOSHUA, "This history
 "doeth represent JESUS CHRIST, the true JO-
 "SHUA, &c." *Broughton* says he was so called
 to make him a plainer figure of the SON of GOD
 p. 656, *Andrews*, *Hall*, & al. *Grotius* on *Mat.* i.
 says, *Jehoshua*, "as the successor of MOSES
 "and the leader of the people into the land
 "of promise, shadowed out CHRIST, the giver
 "of eternal rest, not only in the sound of his
 "name, but also in his deeds; as may be pro-
 ved from *Act.* vii. 45, and *Heb.* iv. 8." *Pri-
 leaux*, *Ainsworth*, *Stanhope*, *Burket*, *Henry*, and
 many others, whom it would be tedious to re-
 cite, affirm what the name implies, that this
 person was a figure, shining out illustriously, as
 CHRIST was to do, in the land, and exhibited
 to the GENTILES, as well as to ISRAEL, that
 they might believe his divine commission, re-

turn to HIM, whose name he bore, and be saved from wrath; also that they might have that *idea* they could not *otherwise* have had, of *HIS* like actions and passion.

Nor could any thing more directly point out JEHOSHUA to be *such* than calling him by this *predetermined name* of the PERSON he represented, by manifesting by *miracles*, as well as *words*, that HE was thus WITH him. Both these GOD therefore did. For; to shew briefly how he was this, 'till they should either *forget* the meaning of the name of this other MOSES, as the JEWS style him, who, though not of LEVI, was thus united with ELEAZER the *high-priest*, was the *servant* of MOSES, was his heaven-commissioned *successor* the leader of the *uncircumcised*, but *baptized* people in the flesh; and the *minister* of a *new circumcision*; who thus vanquished principalities, obtained the forfeit mansions, settled them in rest, and celebrated the JUBILEE in it, or should be so infatuated as *not* to perceive that being not *really* what his *name* signified, he could *only* be so in a *figure*, 'till then, I say, they much needs have considered him as the lively *pourtrai* of the like PRINCE and SAVIOR, *Acts* v. 30. the PRINCE of kings, *Rev.* i. 15, of life, *c.* ii. 15; of the *like* but *great* PROPHET, *ver.* 20. vi. 37. that *should come into the world*; of another JESUS, who, though not of LEVI and more than he, should nevertheless be united with

the true [ELIAZER] GOD THE HELPER, the true HIGH-PRIEST, and have the SENT PERSON called THE NAME IN him; should alike take upon HIM the *form of a servant* to MOSES, Phil. ii. 7. and come out of EGYPT, Matt. ii. 15; be alike *rejected* of them, Joh. c. xiv. 1, though alike innocent; have His *report* alike discredited and himself suffer like *reproach*, ver. 10, yet be a like *successor* to MOSES; have a like baptism in JORDAN, Matt. iii. 12. and as JEHOVAH, though a MAN of war, Ex. xv. 3, should *save* and *lead* a like multitude of men, women and children, baptized as once in *the sea*, c. xiv. 29, 1 Cor. x. 2, in order to their *admission* into the like promised state, Mat. xxviii. 19, Mar. vi. 16, though *uncircumcised* in the flesh, Jo. c. v. 2, Eph. ii. 11. Col. ii. 11; but to be a like *minister of circumcision* (as CHRIST is called with reference to *this*) in this state of promised grace, of a like [רַצוֹן SENIT] *new or second one*, even that of the heart, Rom. ii. 29. with the like STONE of ISRAEL, the head of the corner, Gen. xlix. 24. Ps. cxviii. who should have therefore a like *manifestation* of the LORD as Man in his flesh, Jo. v. 13, 1 Cor. v. 19. 1 Tim. iii. 16, *break down* a like *body of sin*, Jof. vi. Col. ii. 11. Eph. ii. 14, undergo a like *humiliation* for offence *not his own*, Jof. vii. 6. 2 Cor. v. 21. Phil. ii. 8. have the *things* of the earth *stand up* alike against HIM, Ps. ii. 1. Acts iv. 26. in the course of His

O 2

seeking

seeking, in performance of a like oath, *Jos. ix. 15. Luk. i. 73.* the salvation of such as sought to the NAME JEHOVAH with him, and to be saved from wrath through HIM :— who should in HIS person more wonderously station and make to stand still, or [דֵּם] *DEM* dumb, (as a sheep before her shearers, *Pf. xxxviii. 13. Is. liii. 7.*) the like but immortal SUN of righteousness, *Jos. x. 12. Mal. iv. 2,* the LIGHT of the world, *Joh. viii. 12.* as well as the moon-like nature of HIS *Pf. lxxxix. 37,* which HIS GLORY should alike shine forth in, *Joh. ii. 11.* 'till the destruction of the like enmity should be accomplished, *Jos. x. 13. Eph. ii. 15 ;* who should spail like principalities and powers, make a like shew of them openly, hanging them on a like tree, *Jos. x. Col. ii. 15,* should stop every tongue of condemnation or accusation against HIS redeemed people, *Jos. x. 21. Joh. iii. 18. Rom. viii. 1.* go forth victorious over his foes ; prepare like, but more enduring mansions for them, *Jos. xi. 23. Joh. xiv. 2.* should see, but outlive the destruction of the like old man, and (after like 40 years grieving of GOD after the like true redemption) the destruction of their nation ; but should bring the like new and spiritual, child-like and believing generation of JEWS and GENTILES, His like new church into, and settle them in a like but more comfortable state and eternal rest, *2 Th. i. 7, Heb. iii. 18, c. iv. 9, 11.* in a like but better country, *Matt. xi. 29,*

Joh.

Job. xvi. 33. and give them a *like* but more joyous *release* from their *trespass* and *bondage* in death, a more gladsome *redemption* of their *frames* and *return* to their *bodily houses*; in a word, a *like* but more delightful JUBILEE, (a) and "the principal," (b) because "eternal salvation," as superior as the *antitype* to the *type*, as the *substance* to the *shadow*, 2 *Cor. iii. 11.* 'Till then (for they should remember the word was to become a *sealed book*, whose *inward* sense they should not *understand*, though they should *see* and read, as many others, I fear, *only* do, the *outward* letter, according to *Is. vi. 9, 10. Acts xxix. 10, 11, 12.* and so like the old *inhabitants* of the land, not believe his word preaching *peace*;) the fair character of this once *suffering*, then triumphant *prince* bearing the typic *glory* would be received as the heaven-sent *pledge* and *memorial* of the *other* holy and undefiled JESUS to the church; as the *glafs* presenting to it the adorable *object* of its faith, hope and love. And as *such* he would be the *standard*, by which the *divine* mission

(a) *R. Abarbanel* on *Lev. xxv. 8.* explains this of "the *soul's* returning to the state it was cut off from;" and *R. Menachem*, of "the redemption of *souls*," and *ver. 48* One of your brethren thus, "This is the KING MESSIAH, the son of DAVID of the tribe of JUDAH, the most excellent of all the tribes."

(b) *Is. xlv. 7.* according to *Pf. cvi.* which the *Talmud* in [*Beracot*] the *Blessings*, c. i. says, "is to be understood of the MESSIAH. And the author of *Sepher Ikkarim*, l. iii. c. 16, says "hence it can't be denied, but that there shall be a law, which will change the JUBILEE, &c."

mission of THE MESSIAH might be ascertained on His advent; the usurping pretensions of hypocritical impostors, the dupes of craft or folly be detected; and the people not fall, as for want of attention to it they have done, a wretched prey to them, who should impiously assume for a mask the NAME of this GOD of MOSES, saying, I AM, *Mat. xxiv. 5, Mar. xxv. 6, Luk. xxi. 8.* Because *no* person, who should *not* manifestly have THE GLORY, THE ESSENCE *united with* him, not be ONE with [ELEAZER], THE GOD THE HELPER, and *be and do* what was shewed forth in the *figure*, and so *truly* bear the *name*, could possibly be the *real* person; any more than *another* could be a further *figure* without some such *similitude* in his character, as was in *the high-priest JEHOSHUA's*. On the *other* hand a precise *correspondency* in a person's nature and name, in his actions and passion (*a*) with *those* of this type, as well as with the *other* characters in SS, would indisputably *prove* him, as it does our LORD to be THE ANGEL or SENT PERSON JEHOVAH, to be [THE LORD GOD, *HEB. JEH*] THE EXISTING ONE of [אלהים ALEIM] THE PERSONS INTERPOSED BY OATH, (as called *Pf. lxviii. 19*;) to be THE [EL]

(*a*) Of this passion God gave *the Jews*, among *many* others, a type in the *death* of a royal son under the name [MALCHISHUA] "MY KING THE SAVIOR," I S. xxxi. 2, just before [DAVID] "THE BELOVED" obtained the kingdom, as the LORD's (*typic*) CHRIST.

[EL] (a) INTERPOSING GOD; [אֱלֹהִים ADONAI] THE DIRECTOR JEHOVAH, *ver.* xxi. 22, of *hofs* lxix. 7. THE [שֵׁם SHEM] NAME OF THE DIVINE PERSONS, *ver.* 31 (whose praises are rehearsed in these and many other *Psalms*;) THE GOD OF ISRAEL, the [עֲזָרָה EVA] EXISTING ONE *giving strength and pow'r* to HIS *associate body* (natural and mystical) *i. e.* to be a true JESUS. For it is totally incredible that HE, who was with JEHOShUA, should ever suffer *such concurrence* in one who was *not* the PERSON prefigured, or in any other but HIMSELF INCARNATE. So fitly had the name JEHOShUA in it the title of HIM whom the *descriptions* affirm *with* him.

One thing more is to be remarked, that this JEHOShUA is distinguished as *the* [בֶּן BEN] *son* or *one constructed of* NUN, *i. e.* THE SUBJECTED ONE, GOD exalting *him*, who came out of this lowly person, to this eminent character and *glory*. A particular well figuring the true JESUS was to be looked for as alike *consisting of* [NUN] THE SUBJECTED ONE, or *one in subjection as a* (c) *son*, even of THE NAME, who it is said *Pf.* lxxii, 17. [יָרִי] (c) should be made [NUN] a SUBJECTED

ONE

(a) By rendering the *singular* [EL] "God" by the *same* word we translate [ALEIM] the *plural* name of THE TRINITY, a great part of the evidence of CHRIST, who is repeatedly so styled, especially in the *Psalms*, must be sunk on an ordinary reader; unless the passages were marked out. See p. 56, 87, 89.

(b) *Aben Ezra* renders it "shall be called a son."

(c) The *root* of this, I apprehend, is [יָרִי] INE, (tho' in this form the [יָ] N is doubled, and the [יָ] x is dropped, as in בְּרִי from

ONE, that HE after being *under subjection*, Gal. ii. iv. 1. might have this transcendent *dignity* and *name* of JESUS, THE ESSENCE THE SAVIOR, and be crowned with the true GLORY: this character being represented (as in *Phil.* ii. 8, 9, *Heb.* i. 6, 7, 9,) to spring from the *former* of THE SUBJECTED ONE, as the typic JEHOSHUA did from NUN. For what less do these words import, when thus truly *englished*, "THE ESSENCE THE SAVIOR constructed of "THE "SUBJECTED ONE?" Therefore I conclude them *added*, and the JEWS, who knew their language, to have understood them added, not merely to shew his *family*, but to *prevent* offence at the *cross*, and to point out the *lowly* depressed state out of which the true JESUS should *rise*, and be crowned with GLORY, according to *Prov.* xv. 33, *Before honour is humility*. Which *antithesis* or "opposition in the words

from בלל), and signifies to *subject*, so as to *depress* or *press down* (as Mr. Parkhurst says) as [IIN] "the juice of the grape." Whence it is used to denote a *son* in *this* character, (as [יב] BEN does in *another*), who is *kept under*; and whose *movements* are *pressed* in subjection to *another*. The name therefore was well given to one born in EGYPT under sore *pressure* and *subjection*, learning obedience by the *things* that he *suffered*; as CHRIST is said to have done, *Heb.* v. 8. Hence also, I doubt not, came νανος, *nanus* for a *horse pressed in growth*, as Bechman says, or a *dwarf*; our *Eng. Ninny*, for one so in point of understanding; and a *nun* who is under *subjection*, under *vows*, and professing to *keep the body in subjection*.

words thus interpreted, is *another* proof the meaning assigned *JEHOSHUA* is a *right* one.

Happy they who after this example *humble* themselves *under the mighty hand of GOD* in all affectionate obedience to his truth, that *HE* *may exalt them also in due time.* To which I apprehend it will not a little contribute to perceive “the *two* testaments,” as (a) *Chrysostom* words it, “attend on the one *LORD.*”

(a) *In Hom. III. V. p. 716.*

C H A P. VI.

This interpretation confirmed also by the accounts of the son of JEHOSÉDECH.—He called and known to be THE MESSIAH, or CHRIST in figure:—made a type under the very style and title of JESUS CHRIST THE INTERCESSOR; and their service on their redemption a shadow of ours now.—The reason of his being distinguished as the son of JEHOSÉDECH.—Some objections removed.—The sum of this evidence.

HAVING seen the accounts of *the son of NUN* justify the meaning assigned the name JESUS, we are next to enquire whether *those* we have of *the son of JEHOSÉDECH*, under the prophetic dispensation, do not bear equal witness to the truth of it.

The occasion on which he was introduced was like that on which *the son of NUN* was, one of the most important in all the history of ISRAEL, namely, on their deliverance from BABYLON, as *his* was on their redemption from EGYPT. A circumstance shewing the title imported a redemption, and premonishing them to look for one on the appearance of the true JESUS, and such as these were; effected not by a mere man, but by THE ANGEL OR SENT PERSON JEHOSÉDECH.

(a)
THE
of its
the G.

vah, their SAVIOR *manifest* as, and IN UNION
 OF ASSOCIATE WITH *Man*. For God sent
 HAGGAI, as he did ZECHARIAH and MALA-
 CHI, to encourage them to *build* the temple of
 JEHOVAH: and in c. i. we read THE WORD
 JEHOVAH CAME to JEHOSHUA, &c. the HIGH-
 PRIEST, (the same person as is called THE AN-
 GEL JEHOVAH, p. 46, 47, by the *Chaldee pa-*
raphrast, THE WORD, and associate with the son
 of NUN, and this) by the (*hand* π) *ministry* (ac-
 cording to the G. B. strictly, *stretched out nature*)
 of [HAGGAI] THE ONE TO HAVE A REVOLU-
 TION, such as he had after the 70 years *captivity*,
 and was made of men's *persons* in their circling
dances, in commemoration of the grand REVO-
 LUTION human nature in CHRIST, the true
 HAGGAI was to have after like *satisfaction* for sin;
 and by the like *stretched out nature* of whom on the
 cross, as *made to have this revolution*, THE WORD
 JEHOVAH was to COME to HIM, the true JESUS,
 for the *rebuilding* the like *temple* of HIS *body*.
 As to HIS being said to have come to ZERUB-
 BABEL, &c. all it proves is, that HE *came* as
 eminently to this JESUS, this *ring or signet on the*
right hand, Eccles. xlix. as to other typic per-
 sons. (a) And it is observable HE *came* with
 P 2 *directions*

(a) This name signifies THE DISPERSER OF [BABEL]
 THE CONFOUNDED ONE, Zec. iv. 7, 8, and was prophetic
 of its being subdued in *his* government, &c. making him what
 the G. B. c. iv. 6. c. d. calls him "the figure of CHRIST,"
 the

directions to build the temple, ver. 8, at a time the people said, ver. 2, (as of CHRIST's body, Mat. xxvii. 48.) it was not to be built up, after suffering for their sin, Mic. iii. — 2dly. with this assurance, c. i. 8. I will take pleasure or be WELL PLEASED in it, (fulfilled in Mat. iii. 17, c. xvii. 5,) and I will be THE GLORY, saith JEHOVAH, accomplished Luk. ix. 32. in CHRIST, Joh. vii. 39. glorified with THE GLORY, which HE had with THE FATHER, &c. Joh. xvii. 5, 22, 24.

Again, after recording his obedience, ver. 12, like that of the son of NUN, 'tis said, JEHOVAH (as acting with him [by JOR stirred up) AWAKENED the spirit, &c. of JESUS (b) and of the whole perfected remnant of the (typic) ASSOCIATE BODY (people), and (after suffering) they came and did work in the (figurative) temple of JEHOVAH, ver. 14.

Besides this union is set forth by the same word under which it is predicated of the son of NUN. For, c. ii. 4. we read, *Be strong, JEHOVAH*

the destroyer of the wisdom of the wise, &c. Is. xxix. 14, and 1 Cor. i. 19. who, as he only speaks confusion of mind for sin still, will bring down and scatter spiritual BABYLON at the last, Rev. xviii.

(b) With what truth the doctrine of the resurrection of the body, and in particular of the MESSIAH's is affirmed by the JEWS to be contained in the prophets, as well as the law, and by the Apostles to be according to the SS, is evident from this circumstantial representation of it among others. See R. David Kimchi in Ps. ii. R. Hasdai Crescas, R. Manass. & resur,

HOSHUA or JESUS, &c. *and work, for I am* [מֵהָאֵל
 AT] WITH you *substantially, saith JEHOVAH of*
hosts, the [מֵהָאֵל] SUBSTANCE OF THE OR VERY
 WORD (for *according to* is an unnecessary addi-
 tion) *who covenanted with you, when ye came*
out, or on your exodus or departure from [EGYPT]
the place of enemies: and the SPIRIT of ME (re-
maineth [וְנִשְׁמַתִּי]) *stayeth (as a pillar) among*
you to quicken you in the building, as HE did
 CHRIST after HIS *exodus, Luk. iv. 31, or de-*
 parture to build up HIS *natural body, and does*
 HIS *mystic body the church. Fear ye not, &c.*
the (a) desired ONES of all nations shall come, &c.
(b) the [silver CHESP] *desired nature is for the*
use of ME, and the [gold ZEB] *purified in the fire*
nature for the use of ME, saith JEHOVAH of hosts,
 &c. *the GLORY of the latter temple, this very one*
(of JESUS's building) shall be greater (c) than of
the former, &c. Words, prophetic of CHRIST's
body's being more glorious after, than before suf-
 fering, as well as of HIS *first advent. Conse-*
 quently HAGGAI justifies the interpretation.

Let us next hear THE WORD JEHOVAH by
 [ZECCHARIAH] THE MAN THE ESSENCE.

HE

(a) [חֶמֶדֶת בָּאֵל] HEMEDET BAV plural: pointing out the
 joint natures of CHRIST. — R. Aquiba in Talmud renders these
 words, "THE MESSIAH shall come."

(b) Types of CHRIST's manhood, and in this view most
 aptly connected with the context.

(c) Whence it follows THE MESSIAH must have come
 before its destruction, accordingly all the JEWS before that event
 believed it, however modern ones vainly labor to evade this tes-
 timony.

HE says c. i. 2. 3. (when *the temple* was to be raised) JEHOVAH had been *fore displeased*, &c. but turn ye to ME, saith JEHOVAH of hosts: a proof they turned from HIM. For their encouragement, ver. 8 and 18, *peace* is shewn made in all the earth (a) by the divine Person borne to view (as afterwards on a nature like this) on a horse (b) red (with blood) called the ANGEL or SENT PERSON, that had the likeness of the SON of GOD, Dan. iii. 25, and we shall see was with JESUS. Then HE, in the lowly, but watered and never-fading myrtle-like nature of HIM, (G. B. "CHRIST the Mediator,") is represented interceding with JEHOVAH of hosts, that HE would not defer to have mercy on [JERUSALEM] THE ONE TO INHERIT PEACE, (Hag. i. 10, the type of CHRIST,) against which HE had had indignation seventy or a (c) satisfaction of years, figurative of CHRIST'S v. 12, upon which the ANGEL is answered good words, v. 13, and ZECHARIAH was to cry, &c. I am returned to [JERUSALEM] THE ONE TO INHERIT PEACE with mercies. My temple shall be built up in it, saith JEHOVAH of hosts, 16, the ANGEL xiv. 19, JEHOVAH 20, and Man v. 8. After this the horns or forces of the nations are shewn cast out, which

(a) CAL AREJ, the perfected or complete earthy nature, figurative of CHRIST.

(b) Compare Rev. vi. 24, &c. xix. 11, 13, xix, 21.

(c) Socinians may here perceive this person HIMSELF expressly grounding HIS intercession on the satisfaction.

[111]

which were *lifted up against the land* (type of CHRIST's *human nature*) of [JUDAH] THE ESSENCE CONFESSOR v. 21: and JEHOVAH invites them after being *spread abroad* (as CHRIST on the *cross* four ways) (*a*) as the four winds, &c. c. ii. 6, with *Ho, ho*, and *flee from the land*, or *earth*, (the type of the body of CHRIST) of THE HIDDEN ONE (the *Divinity*;) *deliver thyself* v. 7, O [ZION, the figure also of CHRIST] THOU MADE TO ISSUE OR GO FORTH ONE *that hath dwelt with the* (daughter) or *one built up of* [Ba-BYLON] THE CONFOUNDED nature, v. 8. For *thus saith JEHOVAH of hosts* (not after the GLORY, for the GLORY and speaker in this place are the same, but [AHER CHEBOD]) THE AFTER OR LATTER GLORY (as He was to be in his last incarnate state (*b*) after suffering) *hath HE sent ME* [EL as an *interposing ONE*] *unto the nations* that spoiled the *substance of you* (as they did CHRIST of His *body*, as now the JEWS of the *temple, city, and land* its emblems) for *he that toucheth you* (as CHRIST since) *toucheth the apple of HIS eye*, &c. See *Pf. xvii, 8*. His command is therefore v. 10, *sing and rejoice, for lo I COME, and* (proving who was in CHRIST) *I will dwell in the midst of thee, saith JEHOVAH. And* (not the JEWS only, but according to *Gen. xxii, 18*) *MANY nations* (as fulfilled *Acts ii. and since*)
shall

(a) *If. xxv. 11.*

(b) *Ex. xxvi, 12. Deut. xi. 12.*

shall be JOINED to JEHOVAH in THAT day, and shall be my ASSOCIATE body, or people: and I will DWELL in the midst of thee, and thou shalt know that JEHOVAH of hosts (another person so called) has sent ME unto thee, And JEHOVAH shall inherit [JUDAH] THE ESSENCE-CONFESSOR, the portion of HIM, &c. again v. 10, 11, 12, however low laid. After which HE in v. 17 proclaims the accomplishment of the promise and man's duty, Be silent, or hushed all flesh (as in Ps. xlv. 10, and Hab. ii, 20, and Job. xx. 19,) before JEHOVAH, for HE is AWAKENED (a) out of the habitation, the HOLY ONE of HIM.

Then it follows, *And HE shewed me JEHO-
SHUA or JESUS, &c. made the beginning of c.
iii, instead of the foregoing, which I think
ought to be so because the [U] and joins what
follows, HE shewed, &c. with what goes before.
Now what goes before is the new event, be si-
lent, &c. c. ii. 7; this therefore should begin the
new chapter. However the words have this
connection, and so viewed run thus, JEHOVAH is
AWAKENED OR HAS a RESURRECTION out of
the (habitation or) place of return, the HOLY
ONE of HIM. In consequence of which HE
caused*

(a) HEB. נָעוּר NOUR out of sleep Ps. xlv. and xlv. spoken of THE GLORY v. 9, the word implying a previous sleep, as raised does a previous laying down here in death. JESUS the son of NUN is so styled in Ex. xxxiii. 11, HEB. מֶעֵין MOUN is a place of return, and so an habitation, called [מִשְׁכַּן כְּבוֹד] MASCHEN CHEBOD] the dwelling of THE GLORY.

caused me to see JESUS the HIGH-PRIEST *standing* before THE ANGEL JEHOVAH. The latter words therefore are added as a proof of what is asserted in the *former*, that JEHOVAH, (the ANGEL, c. i. 14, and *man*, ver. 8,) was AWAKENED or RISEN, &c. If they were not, they had never been in the text. Whereas now they import, “ I have said JEHOVAH is RISEN out of “ *the habitation, the HOLY ONE of HIM*, and “ behold it in this type, in JESUS *standing before the ANGEL JEHOVAH.*” Which will be more clear if we consider 1st, that the *High-priest* was to be [EL-E-AZER] THE INTER-POSING GOD THE HELPER, who is called ANGEL; 2dly, that the word for *before* is in HEB. [לפני] *for the person of*. For then it is said, *And HE caused me to see JESUS the High-priest,* (who ministered in the *holy one or place*) *standing* (a) (as the son of NUN is said to have stood,) *for the person of the ANGEL JEHOVAH*; whence it

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is

(a) If this ZACHARIAS had a pledge of what [the true ZACHARIAS] THE MAN THE ESSENCE in the flesh should, on HIS return from like sufferings, and resurrection, have manifest in HIS person, even a JESUS standing like *this*, and as STEPHEN saw HIM, at the right hand of GOD—WITH HIM, Acts vii. 55, 56, Mat. i. 23; we find also, Luk. i. 11, this ANGEL of the LORD appeared in like manner unto another ZACHARIAS, when this manifestation of the true JESUS was about to take place, *standing on the right side of the altar of incense*. It is no objection to, but a proof of it, that this SENT PERSON says, *I am GABRIEL*, ver. 19, because this signifies, as in Is. ix. 6, THE MIGHTY GOD, who adds, *that stands in the presence of GOD* (in HEB. which HE spake [לפני] *for the PERSONS of JEHOVAH*) and am SENT to speak unto thee; and for the disbelief of HIS words inflicted dumbness.

is undeniable that JEHOVAH was with this JESUS, as the *name* imports, as well as that the appearance of him *thus connected* is urged as a proof that JEHOVAH, this true [EL-e-AZER] GOD THE HELPER, was then *typically* risen, &c.

Again, in the interesting transaction which follows we see this ANGEL (a) or SENT PERSON concerned, *for the use of* whom this JESUS was *stationed*. We find HIM in this connection pleading for him to JEHOVAH on the *resurrection* of the typic temple against Satan, who *stood at his* (no wonder he should at our) *right hand*, as a *fire-brand plucked out of the (b) fire*, the emblem of the *wrath* CHRIST was to rise from — *taking away the filthy garments* [כִּטְיוֹת JUAIM] wherein he bore iniquity, and which were to go forth from him before his entry into the *holiest*, Lev. xvi. iii, 23. for the *typic* justification of our nature, — causing a mitre to be *set on his head*, fair as the *light*, and on which was inscribed THE ONE

HOLY

(a) Who, the G. B. says on Zec. ii. 1, "was CHRIST; " for in respect of His office HE is oft times called an ANGEL, " but in respect of His eternal ESSENCE is GOD, and so called." *Just. Mart.* says "ANGEL is a name of office, not of nature." So Cyril of Alexandria, p. 21.

(b) The JEWS say he was actually thrown into the fire by the CHALDEANS and escaped unhurt, his clothes only being burnt (See Grotius.) A tradition that should make them the more readily receive our SAVIOR. For if their deliverance *then* was to be under a *priest* to be crowned with *glory* on the *resurrection* of the temple, but thus first to *suffer*; is it ought but *agreeable* to this, that the grand redemption should be effected under a *like* JESUS, to be alike crowned on the *resurrection* of His body, but first alike to *suffer* a cross in life, and be thrown into a *like* fire of indignation?

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HOLY FOR JEHOVAH, *Ex. xxviii. 26*, that the people's *gifts* might be accepted, and was an emblem of the surrounding GLORY, which the son of NUN had also the type of, — then clothing him with the garments, (as beautiful by way of eminence,) and THE (a) ANGEL (called THE GLORY JEHOVAH, of which the mitre and garments were but figures) standing or stationed as a pillar joined to what it supports, and as the column of light to the earth in the son of NUN's day, [עַל OL] upon or over him, to give him this [תֵּאֵר THEUR] light-like purity. All which shews this PERSON was with JEHOShUA. Further, as the promise of being THE JUDGE is given to him, *ver. 6, 7*, and these in *ver. 8, 9*, Behold ME bringing forth THE BRANCH OR DAY-SPRING, — the true STONE, (b) &c. so that the iniquity of the land should be removed (as it was by CHRIST) in one day; so we read in *c. vi. 10*, THE WORD JEHOVAH came to [ZECHARIAH] THE MAN THE ESSENCE, saying, take of the captivity, &c. go into the (built up one or) house of [יְהוֹשֻׁעַ JOSIAH] (c) THE

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ONE

(a) The DIVINITY in CHRIST is so described *Acts xxvii. 23*. There stood by me THE ANGEL OF GOD whose I am, says PAUL, and whom I serve; and *c. x. 7, 22*, and *ver. 30*, He is styled a Man in bright clothing, as in *Zec. i. 8*.

(b) S. Cyprian against the JEWS applies this to CHRIST, *p. 416*.

(c) This shews why he was to go into this house rather than another; to give them and us a type of the body of HIM, who was to have the fiery wrath of GOD, into which [the true ZECHARIAH,] THE MAN THE ESSENCE should enter after like suffering and before the coronation of HIM as JESUS.

ONE TO HAVE THE FIRE THE ESSENCE, constructed as a son of [ZEPHAN-IAH] THE HIDDEN ESSENCE. Then take of the desired (a) nature [silver,] and the purified by fire nature [gold,] supplied by the people's offering;] make crowns, and set upon the head of JESUS, and speak unto him, saying, thus speaketh JEHOVAH of hosts, saying, Behold THE MAN, whose NAME is THE BRANCH.

In which passage the crown, the emblem of the light of this world, and so of THE GLORY king MESSIAH was to have Ps. viii. 5,—xxii. 3, 5, was to be set on the head of this high-priest (as the honor on the son of NUN) after his suffering, and on the resurrection of the typic temple; then they were to say, as Pilate of CHRIST, Behold the MAN, THE NAME of him THE BRANCH, or BRANCHING FORTH ONE, (from the ground, Is. liii. or as the feint spring of morning bursting into fuller day.) For HE shall BRANCH FORTH (not out of his place but) from [TEHET] the low state of him as a substitute, and [HE הוּא] THE EXISTING ONE shall build up the temple of JEHOVAH (which was prepared for the everlasting GLORY Eccus xlix. 11,) THE EXISTING ONE shall build up the temple of JEHOVAH, (as Hag ii. Ezr. v. 2, Eccus xlix. 12. testify this JESUS and ZOROBABEL did) and HE shall bear THE GLORY and shall sit and RULE upon his throne; and he shall be a PRIEST upon his throne, and the coun-

(a) Compare Hag. ii. 8,

set of peace shall be between them both: JEHOVAH and this person, as figured in c. ix. Which phrases prove this respects not ZOROBABEL or NEHEMIAH, neither of them being priests, but is a prophetic declaration to this JESUS, concerning the true JESUS, called THE BRANCH; and assuring him and the true JESUS by him, in terms taken from JEHOSHUA'S character, what HE should be and do in order to constitute HIM both this KING and PRIEST. Nay, the crown (a) set on the head of this JESUS was to be put in the temple (the type of CHRIST'S body) for a memorial of the true JESUS'S being crowned with THE GLORY in the temple of HIS body. And indeed the propriety of making to the shadow of JESUS the promise of THE BRANCHING FORTH ONE, who should have this crown after suffering, as KING and PRIEST, needs no proof. But this GLORY is JEHOVAH, and the name of this BRANCH is JEHOVAH OUR RIGHTEOUSNESS, Jer. xxxiii. 15, which JE, the first part of the name is styled. Therefore to wave dwelling on persons far off (c) being said to come and build in the temple

(a) *Pem* makes this a sign of the MESSIAH. — And hence as well as from the sacerdotal crown the Egyptians had princes for their priests, who, *Athenæus* says, "wore kingly garments;" the Athenians "the king of the sacred rites," and the Latins the same, as *Dionys. Halic. l. v.* and *Livy l. ii.* tell us, "a sacrificing king;" as *Aristotle* also speaks *de Art. Pol. l. iii.*: and *Cicero* informs us, "kings of old were augurs," *de leg. l. ii.* and *Homer* and *Virgil*.

(c) Meaning shall be proselytes to him and also spiritually to the true JESUS, built up in HIM: all by nature being far off,

temple of JEHOVAH, in which this JESUS was to judge and rule, *this person in JEHOVAH* was in this character, as well as in those of the WORD and the SENT PERSON, in some sort united WITH him, according to ZECCHAR-IAH.

Secondly, their prophets declare him a savior by calling him the *high-priest*. For if there had been *no salvation* to be had by the *priesthood*, as Socinus wickedly fabled, or, in other words, if his *oblation* and *ministry*, as the *priest bearing iniquity* and *suffering* 'till the typic [YAW SEBO] *satisfaction* was completed, had not procured the people a *salvation*, and been the very thing, which constituted him, and was the *foundation* of his office of, a savior, we should never have met with a *high-priest* under this title. But the truth is, on this *interesting* occasion the *priest* was to shew forth before GOD, in a figure, that (a) *sacrifice of salvation*, through whose death divine wrath was *appeased* and the *enmity destroyed*, they *delivered* from captivity, and *blessed* with an entrance, as in the *son of NUN's days*, into the *promised land*, and with *every consolation of soul*

or

off, *born again of water and the HOLY GHOST*, *Jud. v. 20*, *Job. iii. 3*, *Eph. ii. 13, 20, 22*, and brought nigh by the blood of JESUS.

(a) *Philo de victimis*, p. 654, thus styles the typic ram, adding this for the reason, why he that vowed offered it, "because he acknowledged that [ΤΟΝ ΣΩΤΗΡΑ] THE SAVIOR truly "GOD was the cause of health or salvation," &c. nay, p. 648, he calls the sacrifice [to soterion] the *salvation* or *salutary one*.

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or body; their temple was to be rebuilt, and they to enjoy a new jubilee in it: and so he became typically the *effeeter* of their restoration, and their savior. And by this figurative sacrifice to JEHOVAH, Ezr. iii. 3. before the *typic foundation of the temple was laid* in the ground, ver. 6, not for their nation only, but "for the whole race of men," nay, "for all nature;" (a) (as Philo acknowledges (b)) as their appropriate substitute and representative, he typically procured them *salvation* from their enemies, the CUTHITES, AMMONITES, ARABIANS, and PHILISTINES, Neh. iv. 7. who laboured to hinder them in their work. Indeed if we consider ISRAEL returning from BABYLON as from EGYPT, in the midst of enemies, like a *mountain*, Zech. iv. 7, obstructing their peaceful settlement, with the *fear upon them*, Ezr. iii. 3, we shall see there was the same reason for their being also under the conduct of [JESUS] THE ESSENCE THE SAVIOR. But further we have seen him

(a) This Philo de Victimis, p. 647, thus owns, "Some sacrifices (if I must speak the truth) are for the whole race of men; and p. 364, and 519, &c. and for every part of nature, and p. 637, he makes the priest's habit "typic of the whole world to be reconciled" by him.

(b) "The high-priest" (says he p. 652) "is a minister in the name of the whole nation, because taken for and instead of them;" but I must add also from SS, in the name of JEHOVAH, to shew the true priest was to be the God-man, which he very well knew, as is plain from p. 364, where he expressly says, "that this high-priest was not a mere man, but the [ΛΟΓΟΣ LOGOS] WORD OF GOD," which we see here united to JESUS. See also de Monar. L. II. p. 639.

him made a JUDGE, the part of a SAVIOR, and and crowned to rule with GLORY, ver. 7. And in c. viii. *Thus saith JEHOVAH, (THE ANGEL,) I will SAVE MY ASSOCIATE BODY, ver. 7, &c. As ye were a curse, &c. O thou built up one (or house) of [JUDAH] THE ESSENCE-CONFESSOR, &c. (the type of CHRIST's body) so will I SAVE you, and you shall be a blessing, ver. 13, as they were made, for a type on their return. A salvation then was also to be wrought under this JESUS by the person ASSOCIATE with him, and these SS speak him what the latter part of his name HOSHUA imports, A SAVIOR.*

If it is said he was a *priest*, and the son of NUN not, and that therefore the character of JESUS does not *always include* in it *this* office, this objection vanishes on an attention to the scripture (p. 82, 92.) which declares the son of NUN *stationed for the use of* [EL-eazer] GOD THE HELPER, the high-priest. Because here we have the reasons why he was *not* one himself. For as this was to shew the true JESUS was *not* to be a *priest*, independently of His *connection* as JESUS with GOD THE HELPER, so it had been impossible to have represented *this* in the son of NUN, if he had been a *priest* without this like *connection*. 2dly, He was not a *priest* because not of the tribe of LEVI, to shew the true JESUS was not to be of that *tribe*; which, had he been a *priest*, could not have been pointed out. But *divine* wisdom provided

provided, whilst *these* things should be figured, His union as JESUS with the DIVINITY, in the office of priest, should be at the same time not discountenanced, but enforced, as signified by the declared union of *the son of NUN* in the character of JESUS with the *person* of EL-eazer the high priest, (a) so close, that his movements were to be considered as those of this priest, GOD THE HELPER : according to which the true JESUS says, as THE FATHER (this GOD in HIM so called) gave me commandment, so I do, *Joh. xiv. 31.* But that there might be no doubt this office was contained in the character, as its most essential part and the spring of all the rest, the son of JEHOSEDECH, who was the high-priest, has to perfect the representation the name JESUS, and is described in the same words, stationed for the use of the person of THE ANGEL JEHOVAH, i. e. the true [EL-eazer] GOD THE HELPER. The only difference is that the type of THE GOD, for the use of whom the son of NUN was stationed, is in one instance called the high-priest; in this other the son of JOSEDECH, stationed for the use of this ANGEL JEHOVAH, is so called : in other terms, that the DIVINITY in connection with Man is so stiled in the one place, in this other Man in union with this GOD; to shew the true

R

JESUS

(a) He is therefore mentioned first in conjunction with JEHOSEDECH as the portioner-out of the typic inheritance, *Num. xxxiv. 15.*

JESUS should be such in *both* respects, which *without* this distinction in the *two* typic persons could not have been *signified*; as well as to prove the *priestly* office is included in this character; it being annexed *to* it in the *son of NUN*, and actually borne *in* it by *this son of JOSEDECH*.

Being therefore an *high-priest* in *this connection*, he was an *hallowed person*, and made a MESSIAH or CHRIST, for in *Ex. xxix. 7*, on the *consecration* of AARON; &c. JEHOVAH says to MOSES *take the anointing oil* (of JEHOVAH, *Lev. xvi. 7*.) *and pour it upon his head, and* [מִשְׁחָה MESEHET] *anoint him* (a) — and *ver. 29*, *the holy garments of AARON shall be his sons after him*; to be [Mesehe] anointed *therein* — So *c. xl. 13*, *thou shalt* [Meseh] *anoint him, and sanctify him that he may minister unto ME in the PRIEST'S office*; by which he became a MESSIAH or ANOINTED ONE; and by being this, a *priest*, as others did *kings*, *Pf. ii. 1. Lam. 20. and prophets*, *Is. lxi. 1*. But lest men should not draw this easy conclusion, in *c. iv. 4, 5, 16. c. vi. 15*, *the sacrificing priest is repeatedly called* (b) MESSIAH or CHRIST in order to give the people an

(a) Compare *Lev. viii. 12*.

(b) Hence *Euseb. in Eccl. Hist. b. I. c. 3*. says justly, “*his name was of old honoured among the prophets, &c. First of all, MOSES knowing the name of CHRIST to be most especially venerable and glorious, when he delivered types and symbols of heavenly things, &c, the man, whom he entitled, as much as he might, the high-priest of GOD, the same he styled CHRIST, and thus to the dignity of the high-priesthood,*” &c.

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idea of what the true MESSIAH promised under this name should be and offer for them. They knew therefore, and the JEWS must now own every priest was a MESSIAH, or CHRIST, as well as that to be a *sacrificing*, atoning priest was his office as CHRIST, and of course that this JESUS was such, as R. Levi, as well as Limborch's Jew calls him, p. 159. But if this is so, then what some may wonder at, but all should believe, is as clear as the sun at noon, that by the union of these titles in the person of this son of JOSEDECH, this priest, ruler and judge, he was indeed called, and at that time most certainly known under, as he is now revealed to us by the very names of JESUS CHRIST, (our way of writing JEHOSHUA MESSIAH) as the confessed HIGH-PRIEST, INTERCESSOR and MEDIATOR between GOD and man, as the acknowledged ADVOCATE of the *ransomed* people; and that *his* sacrifice and service was understood to be, and regarded by the people as the propitiatory sacrifice and service of a JESUS CHRIST, through which they and the nations afar off had pardon from, peace with, and access by faith to the grace of, GOD. A consideration enough to convert the JEWS, who would listen

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to

"&c. for honor and glory put the name of CHRIST, &c. The name of CHRIST — hath — honoured kings — made figurative CHRISTs, and — certain of the prophets, &c. Theophylact also on Mat. i. p. 4, says "Kings and priests were called CHRISTs."

to the voice of the *prophets* and are really *concerned* for the *salvation* of their souls, and also proving that this JESUS as MESSIAH had, like his figure PHINEAS, JEHOVAH ASSOCIATE with him. For if he was a *type*, it follows the JESUS of the *gospel* is the CHRIST.

Now the *same* arguments which have proved the son of NUN will prove him also to have borne it as such. For to make it a *name proper* to him he must have been *really*, or in *type*, what it signifies. But that he was *not the very* [JEH] ESSENCE THE [HOSHUA] SAVIOR in the flesh, the *very* CHRIST is on all hands allowed. It remains then he was *this* only as a *type* of HIM who was to come, and be *really* such; and they must have viewed this person under his title of JESUS CHRIST, or CHRIST JESUS the *high-priest* in *this* light, or seen him in a *false* one. Accordingly the JEWS rank him among him among the *personal types*. The *apostle* affirms their priests were such, as does Philo after them. Tertullian, p. 401, says, “ in the *person* of JEHOShUA, nay, in the *sign* of “ the *very name*, the true HIGH-PRIEST of “ THE FATHER, CHRIST JESUS is figured in “ Zec. iii. 1. c. vi. 11.” Just. Mart. against Trypho in Zec. p. 343, 344, says, “ this was “ the *præconium* or *proclamation* of the things “ to be done by our *high-priest*, both GOD and “ CHRIST, the son of the FATHER of all “ things.”

“ things.” *Eusebius Ecc. Hist. B.I. c. 3*, speaking of the persons called CHRIST, says, “ all “ *these* have a relation unto the true CHRIST, the “ *divine* and heavenly WORD, the *only high-* “ *priest* of the *whole* world, &c.” *Jerom*, tom. II. p. 158, IV. 139. V. 199, 223, 226, 236, 239, makes him a figure, and some in his days indeed thought him the true JESUS, as I think *S. Cyprian* does p. 406, because of its plain reference to HIM, and because the distinction of *the son of JEHOSEDACH* is wanting in c. iii. I. *Ambrose*, tom. III. 778, thought him a type according to his rule. (a) The bishops in G. B. insert this marginal note (m) on *Zec. vi. II.* “ JEHOShUA must represent THE MES- “ SIAH, who was both *priest* and *king*,” on *ver. 12*, note (u) “ meaning CHRIST, of whom “ JEHOShUA was a *figure*, for in *Greek* they “ were *both* called JESUS,” and on the words *be shall bear THE GLORY*, note (q), “ whereof “ JEHOShUA had but a *shadow*.” Our present translation gives the contents of *Zec. iii*, thus, “ under the *type* of JOSHUA the restoration of “ the *church* is promised;” and of c. vi. 9, thus, “ by the *crowns* of JOSHUA are shewed “ the *temple* and *kingdom* of CHRIST, THE “ BRANCH.” *Broughton*, p. 351. *Andrew’s Ser. on Phil. ii.* *Pembellus*, *Calvin*, *Mercer*, *Grotius*,

(a) All the holy men almost, &c. in some respect prefigured THE SAVIOR.

Grotius, Drufius, Mariana, Pole's prolegomena on Hag. Lyra, Tarnobius, Vatablus, Piscator, Pareus, Cornel. a Lapide, Henry, Mather, and many others concur in looking on him as a figure. The name then belonging to him only as a type, it follows it was given to make him such, that taking all the accounts together they might see the whole, which the true JESUS should accomplish. And so long as they forgot not (for to forget divine truths they were, as all by nature are very liable,) that he was only a type, and of course pointed to another, to the true MESSIAH, that, as DANIEL had just informed them, was in the [שבע] fulness of time to be cut off and not for himself, the name must answer this end of its being given. For, to shew briefly how he would be such, he must have directed the minds of them who had ordinary understanding to another, but like person under this name of [JESUS] THE ESSENCE THE SAVIOR, [CHRIST or MESSIAH] THE ANOINTED ONE, the like high-priest, in the lowly form of a like servant, manifest in the time of a like captivity, bearing sin, Zec. undergoing a like passion under the bondage of the law, and for the sin of the people, and under the like fierce anger of JEHOVAH, Lam. i. 11, ii. 2, when the virgin nature in Him should sit solitary, as the typic city, &c. ver. 1. weeping, mourning, ver. 4. having a fire in His bones, and a net spread for His feet,

feet; ver. 13, and hands spread out, ver. 17, all that passed by wagging their heads, c. ii. 15. and deprived of the true sanctuary, his body, 'till the like full satisfaction was completed, for the accomplishment (a) of the punishment of the iniquity of His people, ver. 22. — having THE WORD JEHOVAH come also to Him, after a like full satisfactory passion in his body, the true city, and temple and sanctuary, which GOD should pitch, indeed abhorred, Lam. ii. 7. and in the time of a general expectation of a like revolution, when he was buried in a like captivity of the grave — calling HIM, in like manner cast down, as he should be, to return from this bondage, Zee. ii. 6, 7. into the like city, His body, by a like substantial union of HIMSELF with HIM, Hag. ii. 5, — alike awakening His spirit to build or raise up again the like temple of JEHOVAH after a similar fire of wrath, and amidst the like opposition of foes to their astonishment and confusion, Exr. iv. c. vi. Neh. iv. c. vi. — It would point them

(a) If the Lamentations are read as typic of those of the great prophet and true city of JEHOVAH, the MESSIAH, of whom the JEWS understand them in Echarabati ad c. i. Tben. the sad correspondence between them previous to the resurrection of both will be glaring. The resigning acknowledgment in c. ii. 17, JEHOVAH hath done that which HE had devised, &c. was eminently prefigurative of what is said Mat. xxvi. 24, by CHRIST, THE SON OF MAN goeth, as it is written of HIM, ver. 56, c. xxvii. 9, 35, all this was done that the scriptures of the prophets might be fulfilled, Luk. xxiv. 25, 44. Job. xix. 24, 28, 36, and of what Peter saith, Acts ii. 23, and all the apostles declare, c. iv. 27, 28.

them to the like JESUS, THE ESSENCE THE SAVIOR manifest on the RESURRECTION of JEHOVAH *out of the like habitation, the like HOLY body of HIM, Zec. ii. 13. as a like man standing at the right hand of this PERSON, iii. 1, Acts vi. the GLORY, ver. 8. — alike clothed with filthy garments, Zec. iii. 4, and bearing our iniquity in his body, alike resisted by Satan, Zec. iii. 1, and wondered at ver. 8, in the world, but then alike plucked as a brand, Zec. iii. 2, out of the like fire of indignation; having our iniquity pass from him, Zec. iii. 4, arrayed in like robes of beauty and glory, and exalted after suffering to be the like JUDGE of the house of JEHOVAH, Zec. iii. 7, causing the people to understand the law, Neh. viii. 7, as Luk. xxiv. 44, 45, crowned as KING and PRIEST after the order of MELCHIZEDECH, with the like, but true (Zec. iii. 5. vi. 11,) GLORY, because alike receiving the promises, Zec. iii. 7. vi. 12, in like but full completion, of being (a) THE ONE BRANCHING FORTH, as the day-spring from this like low estate, of raising up the like temple of his body, (the prophets alike helping with their predictions, Ezr. v. 2.) after satisfaction for sin to be filled with GLORY, though amidst foes,*

(a) Our LORD's words Job. ii. 19, 21, were intended to prove HIM this BRANCH (DAY-SPRING, Luk. i. 78.) which, though cut down, should like a tree BRANCH FORTH from the ground, and to invite them to look to HIM as fuch.

foes, — alike bearing the GLORY JEHOVAH upon him, or being GLORIFIED, *Acts* iii. 13, and sitting and RULING as the like but true PRIEST OF INTERCESSOR upon his throne, and having the counsel of peace between HIM and JEHOVAH, — having persons alike far off, strangers to the covenant, and aliens, &c. to come by faith, and build up all their hopes and themselves in this like temple of CHRIST's raising, on the return of him alive from suffering for sin, *Zec.* vi. 15. viii. 22, and lay hold on the skirts of HIM, the [true JEW] ESSENCE-CONFESSOR, with this our faith in their hearts, that JEHOVAH is ASSOCIATE with HIM, *Zec.* viii. 23, (fulfilled in *Mat.* ix. 21, *c.* xiv. 36.); and seek like reconciliation, and acceptance of their persons &c. with GOD through the atoning blood of the like substituted unblemished offering of HIM, the like but true JESUS CHRIST, the like great intercessor, and judge of the world, the like king and priest, mediator and advocate. These were truths as discernable by them in the typic JESUS as objects are in a glass, so long as they had eyes to see: and their not now seeing them therein is no more a proof they are not to be seen in him, or that he was not a type, than a man's not using a glass is that there is nothing to be seen in it, or that it is not a glass.

Being therefore this type in his name, in his life and passion, in his resurrection from captivity, and

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exaltation to glory, he would be together with *the son of NUN* a joint *standard*, by which the *true JESUS* might be known on *HIS* advent, as well as prepare the way for the readier reception of *HIM* under the titles of *JESUS CHRIST*, in the name and mediation of whom we conclude *our*, as they then did *their*, prayers. For as many as attended to the type would be effectually guarded against every seductory imposture, that the craft "and subtlety of the devil or "man" should devise. Because, whatever might be suggested concerning the *secular* grandeur of the *MESSIAH's* kingdom; it would be impossible in the nature of things for any one to be the *true JESUS*, that should not come up to the standard given in this *son of JEHOSEDACH*, that is, who should *not* be manifest on a like important *occasion* in a like predicted *fulness of time*, in the like character of a *priest*, as a *Man* united with *THE ANGEL JEHOVAH*; *not bear iniquity*, *not be resisted* by *Satan*, *not undergo* a like *passion* or suffering of reproach and wrath for the *punishment of the sin* of the people, depriving him of his temple-like *body*: who should not after this have *THE WORD JEHOVAH* come to him after like *satisfaction*, *not be recalled alive* from his *bonds*, and awakened to *raise up again* this bodily temple of *JEHOVAH*; *not*, when raised, be alike *cleared from iniquity*, *not have* a like robe of purity; *not be exalted to be the JUDGE*

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of the house or church of JEHOVAH, not cause the people to understand the law;—who should not receive the promises fulfilled, and be crowned as KING and PRIEST with the true GLORY JEHOVAH; not have many nations joined to JEHOVAH in this temple-like body of Him, the like JESUS CHRIST, and not by His oblation procure of GOD like peace, and access to their persons and prayers; here like restoration to His favour and new life, and hereafter the like grand RETURN of each person from his bondage in the grave in confusion indeed, to his own human body, as ISRAEL, each to his own city, in the heavenly CANAAN, no more to be plucked up or severed, where this DIVINE PERSON will be seen with JESUS as THE GLORY of His associated body, and of his mystic temple, the church, now rejoicing in the hope of this person, therefore so called, *Rom. v. 2. 2 Cor. iii. 18, iv. 6, 27, & al.* But though no one falling short of this could be the true MESSIAH, yet HE, who should BE and SUFFER and DO really what this person was, and suffered and did typically, would of necessity be so, for the reason assigned in the last chapter. GOD therefore gave this son of JEHOSEDECH the name to make him this standard, that all generations might hence learn by whose priest-hood, sacrifice and bloodshedding, restoration and glorification after full satisfaction for sin, they were to look for a return to the favour of GOD and to “the land of ever-

lasting life," namely by *those* of [JESUS] THE ESSENCE THE SAVTOR, the [MESSIAH or] CHRIST. This name proclaimed him *such*, and the accounts cited confirm the character.

Should any think this person as a Levite prefigured the true JESUS should come of Levi, he must do it for want of attending to the meaning of the words. For Levi denotes aught coupled or conjoined as *scales*, and shewed this JESUS typically so COUPLED with THE ANGEL or SENT PERSON JEHOVAH, as a husband with a wife, Gen. xxix. 34. though bearing the *curse*, c. xlix. 7. So that the true JESUS might be, as HE was the [Levite] COUPLED ONE here prefigured, bearing the *curse*, (a) without springing from Levi's flesh, as well as what the *names* of the other tribes shadowed out. But hence there arises another proof of the justness of the interpretation of JESUS, since his being a Levite denoted him ONE COUPLED, as the *name* speaks him in some sort with this DIVINE person.

Will any urge against the uniformity of the character that this JESUS is called *the son of* JEHO-

(a) The soul and body of HIM are THE [Levites] COUPLED ONES, the intercessorial ones, ministering [ON] with JEHOVAH, with whom it is said Jer. xxxiii. 21, 22, "MY covenant shall not be broken," and the seed of whom, in this character as well as that of the true [DAVID] BELOVED, the servant of JEHOVAH, has the promise, (confessed by the JEWS to be made to THE MESSIAH, Gen. xxii. 17.) of being multiplied as the host of heaven, and as the sand of the sea.

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JEHOSEDCH, not of NUN? It must be they who consider not how impossible it was for *one* or *two* personal characters to represent all those, which the MESSIAH was to be found in, and that on this account there is that great variety of personal types in SS, as well as that diversity of *descent* observable in persons bearing the *same* name, as in this instance before us. And this JESUS of the prophets was *the son of Jehosedch* to point out what could not be signified by his being *the son of Nun*. For JEHOSEDCH denotes "THE ESSENCE THE JUST ONE," who was *the son* or *one constructed of* [SERAIAH] THE DIRECTOR THE ESSENCE, *the priest* (not [גדל] GEDEL] the *great* or *high* only, for the word is changed, but [ראש] RAS)) THE HEAD ONE, that was *slain* on the burning of *the* typic city, and *went into captivity*, when JEHOVAH carried away JUDAH, 2 K. xxv. 18, 21, and 1 C. vi. 15. In which view it is obvious how lively a figure he was of the [true JEHOSEDCH] ESSENCE THE JUST ONE, the true *high-priest*, *going forth* out of the *earthly* or *human nature* of him, on the like *slaughter* of HIM in the previous character of the true [SERAIAH] DIRECTOR THE ESSENCE in the flesh, (a) the true [ראש]

(a) He was the *united one* or *brother* of EZRA the *priest*, Neh. viii. 9, who is also said to be *the son of Serais*, Ezr. vii. 1. setting forth in a *type* the [true EZRA] HELPER, CHRIST, being as *this priest*, brought up from a *like* bondage, should be *constructed*

[**וְנָרָאס**] HEAD PRIEST over all, when **JEHOVAH** made a like sad *revolution* of the natures of the true [**יְהוָה**] ESSENCE-CONFESSING ONE; and this as *constructed*, in this character, of HIM as THE DIRECTOR THE ESSENCE, (a) slain for His people's iniquity, in order to be THE JUST ONE. And this JESUS being the son of **JEHOSEDACH** was shewing to all, that the true JESUS, THE ESSENCE THE SAVIOR, was to be in like manner raised up, and crowned with GLORY after His passion, should be one constructed in this character of the SON of HIM, as previously THE ESSENCE THE JUST ONE in the flesh, who, though as THE JUST ONE slain, *Acts* iii. 14, as the like CHRIST THE RIGHTEOUS was to be, *Joh.* ii. 1, should in consequence have this name [**יֵשׁוּעַ**] THE ESSENCE THE SAVIOR, should *return* from bondage, build up his temple-like body, and be exalted to be KING and PRIEST, settling them in peace; according to the order in *Is.* xlv. 21, I am [**אֵל**] THE INTERPOSING GOD, THE [**יְהוָה יְדִיק**] JUST ONE and THE SAVIOR, Look unto ME and be ye saved, &c. — *Zec.* ix. 9. He is THE JUST ONE, and having SALVATION, &c.

as a son of THE [true **SERATAH**] LORD OF DIRECTOR THE ESSENCE in the flesh, the true HIGH-PRIEST, first in like manner, and amidst a like fiery indignation on His body, as on the true city and temple, SLAIN for our sin.

(a) Which shews the reason why JERUSALEM was burnt in his priest-hood rather than under another's.

&c. This *distinction* then proves not a want of uniformity in the character, but only that the true JESUS should consist, as of [NUN] one in *subjection, the son of man, so of the son of GOD, of [JEHOSHEDech] THE ESSENCE THE JUST ONE; and of course be THE [JE] ESSENCE, which the name imports.*

Indeed we read *Ezr. x. 18, of the sons of one's constructed of [JESHUA] the ONE TO SAVE, the son of [JOZADAK] THE ONE TO JUSTIFY (but it follows [1] and or) in conjunction with the [YAHIAH] or brethren united ones of him [MAASEIAH] THE MAKER THE ESSENCE, and [ELIAZER] THE INTERPOSING GOD THE HELPER, &c. had taken [NESHIM] sorrow-bearing ones (wives נשימות NECHIRUT) made to be cut off, (as strangers from the congregation): which, as a representation (and such it must be for the reason in p. 94.) of the GOD-Man (a), which had assumed or taken part of our sorrow-bearing natures, that as aliens from GOD were to be cut off, (as they were in HIM) is a proof THE [true MAASEIAH] MAKER THE ESSENCE, THE [true ELIAZER] INTERPOSING GOD THE HELPER, was in conjunction with [JESHUA] THE SAVIOR; and that His name JE is therefore found in [JESUS] THE ESSENCE THE SAVIOR, as well as in [JEHOSEDech] THE ESSENCE THE JUST ONE.*

(a) A Scripture-term, as proved p. 5, 94.

We read also in *Neh. vii. 39*, of *the sons or ones constructed of [JEDA-IAH] THE TO BE KNOWN ESSENCE [L]* for the house of *[JESHUA] THE SAVIOR, the son of [AZAN-IAH] THE BALANCING ESSENCE* in the flesh, *c. x. 9*, who *came up from the captivity*; signifying *THE (true) ONES CONSTRUCTED OF THE [true JEDA-JAH] TO BE KNOWN ESSENCE, for the (like) temple (or body) of THE [true JESHUA] SAVIOR, consisting of the [true AZAN-IAH] BALLANCING ESSENCE, that balances accompts between GOD and man, which were to ascend from the like bondage.* And these *sons* (as *Jeshua, Neh. xii. 6.*) are called *[Levites] COUPLED ONES*, to figure the soul and body of *CHRIST as [Levites] coupled with JEHOVAH of hosts, THE REDEEMER*, which the title speaks the *typic [JESHUA] SAVIOR* was.

Again, we find in *c. xii. 24*, another *[JESHUA] THE SAVIOR, the head of THE [Levites] COUPLED ONES* in this *other* character of the *son, or one constructed of [KADMI-EL] THE FORE-RUNNING (and so ANCIENT) INTER-POSING GOD*, plainly figuring (for it had else been blasphemy to have borne the name,) *THE [true JESHUA] SAVIOR, the great HEAD of HIS COUPLED soul and body to be constructed or consist, in the character of THE SON, of this person, [EL] the INTER-POSING GOD, who, as now, was this fore-runner of His people of*

old, *Heb. vi. 20.* Nor have we less proof **HE** was to be this **GOD** from the other characters of [**HASHAB-IAH**] **THE ACCOUNTED ESSENCE** (who is *imputed* to us, or *put to our account* as **OUR RIGHTEOUSNESS**, *Rom. x. 4.*) &c.

Again in *c. xi. 26*, we meet with a *city*, in which they *of the children or ones constructed of* [**JUDAH**] **THE ESSENCE-CONFESSING ONE** dwelt on their coming up again from the typic captivity, called [**JESHUA**] **THE SAVIOR OR SAVING ONE**; doubtless because of its *situation and connection*, as well as *fortification*, which afforded a temporal *security* to its inhabitants. Whereby it became, as it is recorded for a shadow of the true [**KERIT city**, or] *co-united one of JEHOVAH the true* [**JESHUA**] **SAVIOR, the city of GOD**, whose walls were to be *salvation*, &c. in which they were to dwell who were to be *of or from the ones constructed of the true* [**JUDAH**] **ESSENCE-CONFESSOR**, after a *return* from the similar *bondage* of death. And the more clearly to assert this union it is represented as previously [**JEKABZE-EL**] **THE ONE COLLECTED TOGETHER OF THE INTERPOSING GOD** (as the waters into *one place*, and **CHRIST'S body and blood**, &c.); and afterwards as [**BETH-SHALET**] **THE TEMPLE OR BUILT UP ONE** (or *body*) OF **THE DELIVERER**, (styled [**PELAT-IAH**] **THE DELIVERER THE ESSENCE**, (a) and [**PALTI-EL**] **THE DELIVERER THE INTER-**

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(a) 1 C. iii. 21. *Ezek. xi. 13.*

POSING GOD) dwelling of course in HIM as such. So that the character of JESHUA included in it the person's *connection* with this [JEH] ESSENCE, which is in the name JEHO-SHUA.

Lastly, as we find the *typic* royal flesh of the spouse of THE BELOVED, I C. iii. 5, called [BATH-SHUA] (a) THE ONE CONSTRUCTED (as a daughter) "OF THE SAVING ONE," and the *typic* (b) HEAD of the people called [YHSHI] THE MAKER TO BE SAVED, of JUDAH, THE ESSENCE CONFESSING ONE, I C. iv. 42, as well as of [SIMEON] THE OBEDIENT ONE (c) c. v. 24, (to shew he who is *saved* should be

(a) Styled also [BATH-SHEBA] THE ONE CONSTRUCTED (as a daughter) OF THE SATISFYING ONE, which [SHUA] THE SAVING ONE was, the *type* being called so, not by an error of transcribers, but purposely both, to shew the one would be the other; and this as *such* brought forth [SOLOMON] THE PEACE, to shew CHRIST's character our PEACE would be the consequence of the others.

(b) The sons or ones constructed of HIM in this character called [PELAT-IAH] THE DELIVERER THE ESSENCE [NEAR-IAH] THE YOUTH (as JEHO-SHUA is called) or IMPOSED ONE THE ESSENCE, and [REPHA-IAH] THE RESTORING OF HEALING ESSENCE, and [UZZ-EL] THE MIGHTY ONE THE INTERPOSING GOD, and were [YHSHI] for [YHSHI] THE HEAD one: clearly proving HE, who was the SAVIOR, was to be this ESSENCE in these other characters, and this GOD of their fathers.

(c) This character is here joined, as with [HEPHER] THE ONE OF THE DUST, so with [EL-IAL] THE HELPING INTERPOSING GOD, &c. to evince the one to be the other. Whence it is to be concluded, (however Limborg has betrayed this necessary truth, the co-equal Divinity of the MESSIAH the Jew, who ignorantly denied him to be predicted as the God of ISRAEL, p. 76, Tert. Scrip.) that this is a doctrine set for

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be both) — and the typic KING styled [יְשׁוּעַ
MESHA] THE SAVIOR, (by the like offering
of the first-born) 2 K. iii. 4. and the typic
CANAANITE [שׁוּא] THE SAVING ONE, Gen.
xxxviii. 2, and the typic king and prophets call-
ed [חֹשֶׁעָ] THE CAUSER OF SALVATION,
so we also meet the name [יְשׁוּעָה] THE
SAVIOR indisputably given to men in composi-
tion with the *Divine* titles, in

ABI-SHUA, *i. e.* THE FATHER THE SA-
VIOR, a type of CHRIST as the high-priest,
1 C. vi. 4.

EL-ISHA, *i. e.* THE INTERPOSING GOD
THE SAVIOR, a type of CHRIST as the prophet,
1 K. xix. 16.

EL-ISHUA, *i. e.* THE INTERPOSING GOD
THE SAVIOR, a type of CHRIST as the son of
DAVID, 2 S. v. 15. 1 C. iii. 6.

HOSHA-IAH, *i. e.* THE CAUSER OF SAL-
VATION THE ESSENCE, a type of CHRIST
as the prince of life, &c.

ISA-IAH, *i. e.* THE SAVIOR THE ESSENCE,
a type of CHRIST as the royal prophet, Is. i. 1.
and

MALCHISHUA, *i. e.* THE KING OR LEADER
THE SAVIOR, a type of CHRIST as the prince
T 2 slain,

so repeatedly, in such a variety of manners, and with so much
clearness of expression, that we should not wonder a Jew ac-
quainted with the law and the prophets should make any suppo-
sition, that our SAVIOR was not truly and properly GOD, an
objection to His being the ONE, of whom MOSES in the law
and the prophets did (thus) write.

slain, 1 S. xiv. 49, and xxxi. 2, and 1 C. viii. 33.

All which names demonstrate THE SAVIOR (a) was [יָהּ IAH or JE] THE ESSENCE [EL] THE INTERPOSING GOD, [אבִי ABI] THE FATHER, [מֶלְכִי MELCHI] THE KING, and consequently prove the propriety of the FEARFUL name [יְהוֹה JEH] THE ESSENCE being found with [HOSHUA] THE SAVIOR in this name JEHOSHUA or JESUS.

Upon the whole then this name, as well as the joint title of MESSIAH or CHRIST, however it may have escaped the notice of *English* readers by being printed JOSHUA, was most illustrious among the ISRAELITES under the old covenant, as the title of their *leader, captain and prophet, priest, king, and judge*, it being borne by these *two* highly distinguished persons on *two* most memorable occasions, on their wonderful *typic* deliverances from EGYPT and BABYLON; both having THE ANGEL, THE WORD JEHOVAH, THE ESSENCE the Name [IAH or JE] associate with them, both HEADS of their people, both under-going reproach and suffering in bondage;

(a) Our SAVIOR is so called in the person of the *typic* [DAVID] BELOVED (as S. *Atbanasius*, *Tom.* II. 514, and *Broughton* interpret it) in Ps. ii. 2, — xviii. 50. — xxii. 8, &c. which had better been retained than its translation, THE ANOINTED, to have shewn CHRIST in the *Psalms* to the ordinary reader.

(b) For we have no ground for saying the son of Sirach bore it under *divine* direction.

bondage; then *rising* triumphant, exalted, and crowned with *typic glory*, blessing their followers with *rest*, and giving them an *entrance* through the *destruction* of the enmity and *sacrifice* on the tree into the *typic kingdom*. This name too we see was known to be a *compound*, and has been proved from the *occasion* of it, from the *nature* of the language, and from **JEWISH** and **CHRISTIAN** writers to signify **THE ESSENCE** **THE SAVIOR** in the flesh: and both *law* and *prophets* describe Him as such, and *confirm* this interpretation. But the *title* we find could only be borne by them as *figures*, and consequently should lead all the **JEW**s now, as it has *ten thousand* of their fathers, and as it does the **CHRISTIAN** to look *beyond* the *veil* of the *letter*, for this **HOPE** of **ISRAEL**, *Acts* xxviii. 20, thus pointed out, as *Just. Martyr* observes, by name near two thousand years before (a); — for the like glorified sufferer for *others* sins, for the like **JESUS** of the *New Testament*, or *covenant* in *Jer.* xxxi. xxxii. xxxiii. — for the true **MESIAH** or **CHRIST**, *in* and *with* whom this **SENT PERSON**, the **FEARFUL** and **GLORIOUS** NAME **JEHOVAH** was and is; for this **GOD** of their fathers and of **MOSES** in the flesh, *who* said, *I come to thee in a cloud*, *Ex.* xix. 9. that they may hear — and believe thee for ever; — for the true but like *prophet*, and suffering *priest*, *leader* or *king*,

(a) *Cont. Trypho*, p. 340.

king and judge, effecting the *grand* redemption. Whence HABAKKUK, seeing this by faith as already *past*, as well as pledged in figure, says, *6, iii. 13. THOU wentest forth for salvation or JESUS [ywi] WITH THY MESSIAH or CHRIST*, according to *Aquila* the JEW in the sixth edition of his translation, *THOU camest out or forth to save thy people by JESUS THY CHRIST*: a version which, though rather a *paraphrase*, speaks *whom* the JEWS in his days looked for in the MESSIAH, and under what name they expected HIM. And the *completion* of the *former things* according to the predictions were not only *earnests* of this salvation, but an affecting proof of the *truth* of those SS, which foretold those *new things before they sprung forth*, *Is. xlii. 9*, and of there being such ground to *hope* for their accomplishment, as to afford matter of *praise* in the *prospect*, *ver. 10*. And indeed if it could never be without design that the *two* persons, to have the *lead* in these memorable redemptions, should both bear this name JEHOSHUA, or (as better printed to present this truth to every reader) JESUS, and *one* have it joined to his known *title* of office, MESSIAH or CHRIST, *Lev. vi. 22*, and so put together have the very name JESUS CHRIST — if this design was, as it has been proved and confessed to be, to make each a *figure*, as a *star* to guide enquirers after the true JESUS; then how culpable such

are

are as *look not* for such a JESUS, and reject these lights, I need not say. They evidently *cross* His design in those SS, which thus testify of HIM, and counteract MOSES in writing of HIM; they reject the GOD of ABRAHAM, THE FEAR of ISAAC, THE MIGHTY GOD of JACOB, and Man, THE I AM of MOSES, THE ANGEL in the cloud who led the people, THE FEARFUL and GLORIOUS NAME JEHOVAH, (which we have seen JEH the first part of the title called) regardless of the plagues denounced in *Deut.* xxviii. against such;—they hinder the edification of His mystic temple, and will be found among the *fighters against* HIM, *Zec.* xii. 3, to receive a doom, like that of the CANAANITES cut off by JESUS *the son of NUN*. What *the* JEWS then, and we to *avoid* this guilt and condemnation are to think of CHRIST under *this* name, may, I hope, be presented with advantage to the serious mind, as drawn from these *matters of fact* and these certain *marks* of the true JESUS.

C H A P. VII.

The meaning of the GREEK name JESUS, and the character signified by it hence deduced to be THE ESSENCE or EXISTING ONE THE SAVIOR — THE ANGEL's account of the reason of its being given examined, and shewn to confirm it — This proved also from St. MATTHEW's account of the design of it from the testimonies of St. PAUL, St. PETER and St. JOHN.

IF it is so culpable in the Jew not to expect **THE MESSIAH** to be what was *promised* to their fathers, *Acts* xxvi. 6, not to seek **JEHOVAH**, *Is.* xxxi. 1, who was to rise (*c.* xxxii. 16.) that they might say, O **JEHOVAH** be gracious unto us, we have waited for **THEE**, be **THOU** our **SALVATION**, *ver.* 2. it is not less agreeable to the truth and harmony visible in all God's works, that this **PERSON** should be manifest to work *this* salvation under the *name* which **HE** had so repeatedly assumed, which **HIS** types bore and led **HIS** people to look for **HIM** to be distinguished by. Accordingly as the typic salvations that *came to pass*, each preceded by *predictions* of them, were effected under two persons bearing this name of **JESUS**, so this *great salvation*,

vation, *Heb. ii.* of which GOD spake by all His prophets, is set forth as effected by another extraordinary person, who amidst their like servitude under the *Romans*, (figurative of our greater captivity in the chains of our sins,) in the pre-
dicted *fulnefs of time, tribe, place and condition* presented HIMSELF, as the JEWS and *Gentiles* have owned, amongst other evidences, on that of the *correspondency* of HIS characters with those of the *typic* persons, because under the same name. Indeed HE is so called with the additions of *the son of DAVID*, *Mat. xx. 30*, & *al.* JESUS of NAZARETH, JESUS CHRIST of NAZARETH, KING of the JEWS, *Mat. xxiii. 31.* JESUS of GALILEE, *c. xxi. 11.* to difference HIM (a) from the sons of NUN and JEHOSEDECH: for which purpose we have also these phrases, This JESUS hath GOD raised up, *Acts ii. 32.* That same JESUS, whom ye have
U crucified,

(a) To mark HIM out also as the true CHRIST in contradistinction to the *typic Christs* we have these phrases, *Art thou the CHRIST, the son of THE BLESSED?* (DIVINITY [Him, *HEB.* as BARUK, BARACHIAH] THE BLESSED ESSENCE [BARACHI-EL] THE BLESSED INTERPOSING GOD are the names of the types of this GOD-man,) *Job. i. 9.* If thou be not that CHRIST, *iv. 21.* Is not this that CHRIST? *ver. 42.* This is indeed THE CHRIST THE SAVIOR of the world, *c. vi. 69.* This is the prophet, *c. vii. 40.* This is the CHRIST, *ver. 41.* We are sure THOU art that CHRIST, the son of THE LIVING GOD (in Him, *Pf. xlii. 9.* *HEB.* NIEL THE [BETHELITE] ONE OF THE HOUSE OF GOD, by which name one of the types, who bore the curse rather than not raise up the accursed city or nature is called *Eccl. vi. 34.*) Do the rulers know indeed that this is the very CHRIST? *c. vii. 26.*

crucified, &c. ver. 36. This JESUS whom I preach unto you is CHRIST, c. xvii. 3. But this name has been proved to stand for JEHOSHUA, though therefore HE was [HOSHUA, OSHUA, HOSEA, or ESUS, Gr. SOTER], Mat. i. 21, yet this cannot be the whole meaning of the heaven-born name JESUS, because not the whole of JEHOSHUA. On the contrary, we have seen this is a compound name, signifying THE ESSENCE OR EXISTING ONE THE SAVIOR. Therefore the name JESUS must denote the Holy one to be in truth what they were only in figure, and to be at once descriptive of the office of the the savior (claimed we find p. 46 by the ANGEL JEHOVAH under the latter part of the name HOSHUA and the derivatives of JESUS "to save",) and to prevent an idolatrous dependence on a creature or an arm of flesh, expressive also of THE [JEH] ESSENCE, of the GLORY JEHOVAH, of the EXCELLENCY of our GOD to be seen in the day of the MESSIAH; when the joy of the fearful heart GOD (not with recompense, but Himself) the RECOMPENSER should come and save us, Is. xxxv. 24; when the eyes of the blind should be opened, &c. ver. 5, and His ministers should say, Behold your GOD c. xl. 9,—of the EVERLASTING GOD JEHOVAH, the CREATOR, ver. 28, c. xli. 10, 14, the KING of JACOB, ver. 21, of ISRAEL, c. xli.

of the LAW-GIVER, (a) the REDEEMER THE
 WORD JEHOVAH of hosts, c. xl. 6, who should
 go forth as a mighty man, *Is.* xlii. 3, to perform
 this most arduous office, according to *Is.* xliii.
 I, that men might sing unto HIM a new song
 (suited to this new occasion), &c, ver. 10.
 For the deduction is regular and clear, that since
 JESUS is Greek for the JEHOSHUA of the law
 and the prophets, it must hold HIM forth in the
 same character. And if we recollect the predic-
 tions of this person being [HOSHUA] the SAVIOR
 of and with CHRIST, p. 46; that he would
 come, *Is.* xl. 9, and that then men should say,
 Lo, this is our GOD, — this is JEHOVAH, &c.
Is. xxx. 9. if we consider JEHOVAH chose the
 tabernacle and temple, the types of CHRIST, to
 put THE NAME of HIM there, as in an habita-
 tion; that HE was to be called JEHOVAH our
 righteousness, and HIS manhood the city of JEHO-
 VAH, it will seem less extraordinary HE should
 have a title descriptive of this person and office,
 that men might thus confess, thus sing the praise
 of this [JE] ESSENCE this everlasting NAME,
Is. lvi. 5, 6, in CHRIST. For had He not had
 this name, they would have had no grounds for
 their triumphs, and the prophecies been unfulfil-
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led,

(a) How much cause Limborch's Jew correspondent had to
 be ashamed of his ignorance when he said, "the MESSIAH
 was never promised as a Law-giver to ISRAEL, and it was
 not required that HE should be believed to be the GOD of
 ISRAEL" may be hence gathered, nay, from the concessions
 their doctors cited p. 78, 79.

led; whereas now all is harmony, and we are called in JESUS to *behold our GOD*, as JESUS signifies, THE ESSENCE THE SAVIOR, the *law's great end*, and *prophecy's glorious center*; demonstrably the *great shepherd* and the glorified *high-priest*, pointed out by the typic JESUS of *both*; and revealing HIMSELF to mankind with an evidence, none but men *blinded* with interest and vice can dispute the *clearness* of.

Some indeed may say, if *this* was the sublime import of the name, why is it not contained in the *reason* assigned for it by the ANGEL? For Grotius has determined nothing more can be gathered from His words than that JESUS signifies THE SAVIOR. But with the SS on my side I may be bold to affirm that his conclusion is not a right one. For as there is a vast *propriety* observable in the *divine* economy, that the ANGEL JEHOVAH, who was now about to go before the *associated* nature, and to *unite* HIMSELF, this [JE] ESSENCE, the NAME to the *manhood*, should bear the *sign* of this NAME to be *co-united* to Him (as [קרא קרא] "to call" originally signifies;) so HIS words were most aptly qualified to dispel all the suspicions and inquietudes, all the unfavourable intentions of JOSEPH, and to satisfy the expectations of the JEWS, *ver. 20, 21*, JOSEPH, *thou son of DAVID*, (a phrase reminding him of the promise made to *his seed*) *fear not to take unto*

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thee MARY thy wife: for that which is conceived in her is of THE HOLY GHOST. And she shall bring forth a SON, and thou shalt call HIS name JESUS; for HE shall save HIS people from their sins. For, not to say how much JOSEPH must hereby be carried to look for another JEHOSHUA, we have in the latter words this interpretation confirmed. Because it is not enough to render the words [*Autos gar Josei*] by “servabit” or “salvabit,” i. e. HE shall save, as if AUTOS was a mere expletive: no, THE HOLY GHOST uses no such words. *Autos Josei* then means more than *Josei* singly, as JEHOSHUA does more than HOSHUA, and *autos* is no more an insignificant addition to the one, than JEH is to this other. What therefore it denotes is to be enquired into.

Now *autos* signifies “the very being himself,” one who is or acts of himself in contra-distinction to others, as *Joh. iv. 2*, JESUS [*Autos*] the very one or being Himself baptized not, but his disciples; *Acts xxv. 25*, seeing [*autou toutou*] “this very one” or “being himself” has appeared unto Augustus; *Rom. vii. 25*, viii. 23, in composition therefore we find [*auto-didaskalos*] “one self-taught;” [*autarkes*] “a self-sufficient one;” [*auto phronoi-chresimoi*] “oracles given by the very being” or “GOD himself,” &c. It is transferred, 1. to GOD, 1 Cor. xii. 16, there

there are diversities of operations, but (it is) [Autos] the very being HIMSELF (so the same) GOD, who worketh all in all; 2. to the HOLY GHOST, Rom. viii. 6, [auto to pneuma] the very being HIMSELF THE SPIRIT witnesseth, &c. I Cor. xii. 4; 3. to our SAVIOR, Joh. i. 27, the very one or being HIMSELF is HE who cometh behind me, (b) Luk. 24. 15, the very one or being I am: so I Cor. xii. 5. — to the Divinity in HIM, c. v. 20, c. xii. 49, c. xiv. 10, the FATHER who dwelleth in ME, HE or the being Himself doeth the works — to HIM as the WORD, Rev. xix. 12, having that NAME which no man knew but [Autos] HE, the being HIMSELF — and lastly, to HIM as GOD-man, in I Thes. iii. 11, [Autos O THEOS, a form different from Rom. xv. 1, 13, c. xviii. 20.] the very being HIMSELF, the GOD and our FATHER and our Lord JESUS CHRIST (in one, as appears from the singular verb kateuthunai) direct our way unto you. So in Rev. xxi. 3, [Autos] the very being HIMSELF, the GOD shall be WITH them; i. e. [EMMANUEL] GOD WITH US.

Hence then we see it denotes “the very being himself,” and that though spoken of *men* it is also of GOD by way of distinction from all *others*, and, what is *home* to our purpose, of the *very*

(a) I Thess. v. 23. [Autos] The very being HIMSELF, the GOD of peace, &c.

(b) So Joh. c. ii. 24, 25. iv. 44. Luk. xxi. 3. I Thess. iv. 16.

very person, the ANGEL, the WORD, the FATHER dwelling and abiding in CHRIST, and therefore has this sense in this text. If it be objected that it may be spoken of JESUS indeterminately, whether GOD, or *man* only, because a *relative* term, we must reply it cannot, because in this case JESUS is the *antecedent* word. But JESUS stands for JEHOSHUA; and St. Matthew knew this, and of course relates the ANGEL said, *Thou shalt call His name JESUS, i. e. THE ESSENCE THE SAVIOR*; for [Autos] HE, *the very being HIMSELF*, this [JE] ESSENCE shall save; not repeating [JEH] THE ESSENCE, as that would have been a *prophecy*, without a *reference* to HIM as the true JESUS, but using the word, by which this GOD had been, and in the *New Testament* would be distinguished, even the *demonstrative* and *relative* pronoun [Autos] *the very being HIMSELF*, after JESUS.

For ask we the usage of Autos by the 70? In Gen. iii. 15, it is predicted of *the seed* of the woman, [EUA] HE or *the existing one*, (the ANGEL of the covenant, the GOD of BETH-EL, the MESSIAH) shall bruise thy head; and this the 70 render [Autos] the great HE or BEING HIMSELF. In Deut. viii. 18, *thou shalt remember JEHOVAH thy GOD, that [EUA, 70, Autos] HE or the existing one giveth thee power to get wealth, &c. — The ANGEL who goeth before thee and*

and in conjunction with JESUS, Deut. xxxi. 3. MOSES the type of CHRIST is called so Ex. vi. 27. as AARON the typic priest, Lev. xxi. 8. and the typic king DAVID, 1 K. xi. 16. In Ps. xxiv. 10, the 70 have [*Autos*] the existing one or the king of GLORY, as they have Ps. xlv. 5, for [EUA] the existing one, the king, the GOD. xlviii. 14. lxii. 2, my rock and my salvation, in Ps. xcv, for GOD our SAVIOR, ver. 7; for JEHOVAH our GOD in Ps. c. 3, &c. in Ps. cii. 27, where it is said of this person JEHOVAH, THOU (art) [EUA] the (a) existing one, (so the same) the 70 have *Autos*; which the apostle uses for this word in Heb. i. 12, when applying it to CHRIST. Nay in Jer. xiv. 23, for Art not thou [EUA] the existing one JEHOVAH? the 70 have only, Art not thou [*Autos*] the very BEING HIMSELF?

Autos then was known to be as much the Greek for the divine ESSENCE HIMSELF, as EUA and JE were HEBREW for HIM, p. 35. And we are led by this usage to render it The ESSENCE HIMSELF shall save. But when we perceive this word used for the acknowledged name of the expected Divinity in the reason assigned for this title, where [JE] the ESSENCE is, we are compelled so to do; especially, if we add,

(a) Hence we find it in the typic name AETHU, i. e. THE FATHER THE EXISTING ONE OR BEING HIMSELF in the flesh, in conjunction with [NAPAB] the VOLUNTARY ONE.

add, 1. that we are led by the SS usage to expect in the *reason* given a *description* of what it denotes HIM to be: 2dly, that the matter of fact was, that the ANGEL spake in HEBREW, and of course after JEHOSHUA used this title of the *Divinity* in Him, [EVA] THE EXISTING ONE OR BEING HIMSELF, which St. *Mat.* renders by the *Gr. Autos*, importing this very BEING HIMSELF, THE ESSENCE THE SAVIOR, *shall save*, &c. So we have [EVA] THE VERY EXISTING ONE, referring us to *the first part of the name* JEH or JE, and [Jeso interpreted *sosai*] *will save*, standing for the *latter part* [HOSHUA, ESUS] THE SAVIOR; and consequently the interpretation referred to, and justified by the ANGEL.

The words *His people* supply us with *another* testimony. For who are here called so? the JEWS first: And whose people were they? the people of GOD — of *the* LORD. And in *Gal. vi. 16.* all to be saved are called *the* ISRAEL of GOD. But here they are styled *His the people of* JESUS; therefore [Autos] JESUS, is JE, JEHOVAH, “THE BEING HIMSELF.” If it be said, we read of MOSES’s *people*, &c. I answer this is true; but we do so because they were types of *this* person, and had in figure (as proved p. 87.) JEHOVAH *with* them; so that the people were at once *theirs*, and *the people of* JEHOVAH. Then 2dly, *the* ANGEL is speaking of the *salvation*

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they expected GOD HIMSELF to give; which proves *people* to mean the *people of GOD*, and, as they were *HIS*, that *HE*, JESUS, must be GOD. And this is still clearer if we consider it spoken in HEB. *Thou shalt call HIS name THE ESSENCE THE SAVIOR*, for *HE*, THE VERY BEING HIMSELF *shall save HIS people*, &c. For in this light the words contain a very explicit declaration to the amount of all their hopes, that *HE* [JE] THE ESSENCE would according to the prophecies *save HIS people*; which shews the *people of JESUS*, when rendered, and the *people of GOD* are equivalent terms, as well as that [Autos] *the one or being HIMSELF*, whose the *people* are, denotes *HIM* to be [JE] the ESSENCE. 3dly, The action, namely, *to save* evinces this. For no man ever can, did or shall HIMSELF *save* his own soul, or *his brother*, much less a *people*, for this one potent reason, because every man is a sinner, and *wants* a salvation for himself. *HE* then must refer to *HIM* who can *of HIMSELF save*. But this office, this [EL] GOD claims, who *brought the people out of EGYPT*, Num. xxiii. 22, 23, and this exclusively of all others. And this GOD the Jews knew, and looked for. *Autos* then, "*the being HIMSELF*" must denote *this JEHOVAH*. Again *HE saves from sins*; and *sins* are against GOD, and bring men into the hands of His justice as deserving an almighty vengeance. And *from these sins*, and

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out of these *hands* we could not be *saved* but by His bearing our sins HIMSELF, *Ex. c. xxxiv. 6. Ps. xxxii. 6.* giving a *satisfaction* for them, becoming our *righteousness*, and *covering our offences*; (a) that we being restored to GOD's favour, might, like ISRAEL when redeemed, have HIS LIGHT and SPIRIT to lead us through this wilderness of a world in the *paths of righteousness* to His *holy habitation*. But *who* claims to perform this part for otherwise wretched man, "to bear sin?" Hear JEHOVAH proclaim this NAME JEHOVAH, *Ex. xxxiii. 19, 22, (forgiving* HEB.) *bearing iniquity and transgression, c. xxxiv. 6.* Whence the acknowledgment to be made to this person is, JEHOVAH, THOU *hast borne all their offences, &c. Ps. lxxxv. 2.* Who claims to give *satisfaction* for sin? this [EL] GOD in *Is. liii. 5. Dan. ix. 24,* and in the names [ELISHEBA] THE GOD TO GIVE SATISFACTION, [SHEBA] THE SATISFYING ONE, [JEHOSHEBA] THE ESSENCE THE SATISFYING ONE, (b) [SHELEM-IAH] 2K. xi. 2. THE RECOMPENSING ONE THE ESSENCE, (c) figured also in the sacrifice on the 7th day, &c. and in the *seven or satisfaction of rams* offered to GOD,

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Num.

(a) See the *Scripture doctrine of atonement* vindicated from the exceptions of Dr. Taylor of Norwich.

(b) The name of a woman, typic of HIM, who in the *flesh* of one was to be such.

(c) The idea of SHELEM is evident from its usage for the *re-mittal* in *Judg. i. 7.*

Num. xxiii. 14. Who was to be OUR RIGHTEOUSNESS? GOD says by Jer. xxiii. 6. JEHOVAH. And JEHOVAH is said in Ps. lxxxv. 2. to cover the offences of HIS people. The *Autos*, the very *being* HIMSELF therefore refers to this [JE] ESSENCE. But if [JE] is not in the *name* there can be no such reference. Whence I conclude it is there, and that because JESUS signifies THE [JE] ESSENCE THE SAVIOR, the ANGEL said HE, the *Being* HIMSELF shall save HIS people from their sins; and so made a declaration pregnant with the completion of the SS and their hopes, in terms expressive of HIS dignity and office, as well as of its spirituality. For what could more plainly speak HIM their LORD than calling them HIS people? — what more display HIS office, than telling them HE (this JE) should SAVE, and so do what [JE] the ESSENCE had promised to do? — what more prove its spiritual nature than assuring them HE would work a salvation of them, not only in the end from earthy foes, as from EGYPT and BABYLON, but from enemies that war against the soul, and so are spiritual ones, FROM, not in their SINS; and of course from every sad consequent of them, from divine wrath, from death and hell. Yet all these things the ANGEL declares, and so confirms this interpretation.

Nor are these conclusions from HIS word new. The primitive writers held this [JE]

ESSENCE

ESSENCE was in His name, and that His being such was a part of the reason assigned for it. Tertullian, speaking of "the unclean spirit crying out, *What have we to do with thee, JESUS, &c.* I know THEE?—and saying, "How could the devil know HIM to be so called?" answers "he remembered the prophet to have declared "HIM the HOLY ONE of GOD, and JESUS the name of GOD to have been in the son of NUN. "Also these he had heard of the ANGEL, &c." thou shalt call HIS name JESUS, p. 417, 418, sect. 7. where 1. he calls JESUS "the name of GOD;" 2, collects it to be such from St. Luke and St. Matthew, and makes JOSHUA to have borne the name. Cyprian also L. II. against the Jews having urged in proof that CHRIST was about to come "a GOD, *Is. xxxv. 3, lxiii. 9.* not an "elder, nor an angel, but [ipse DOMINUS] THE LORD HIMSELF will deliver or save them, [IPSE] HE HIMSELF will redeem them, &c. and *Pf. xxv. 5, Thou art GOD my SAVIOR,*" adds, "Whence in the gospel, &c. *Mat. i. 20.* the ANGEL [GABRIEL] said to JOSEPH *Thou shalt call HIS name JESUS (Hic enim, &c.) For this one or Being Himself shall save His people, &c.* also according to *Luk. ii. 10. This day is born to you — a SAVIOR which is CHRIST the LORD.* So that he thought St. *Mat. i.* a proof of our SAVIOR's Divinity, and that this was the [HIC IPSE] ALMIGHTY HE HIMSELF.

Jerom,

Jerom in *Mat. c. i.* translates the words *Because* [IPSE] *The being HIMSELF shall save, &c.* *Cyrl* in *Illumin. X.* p. 129, proving the name was predicted from *Is. lxii. 2.* “Behold the
 “SAVIOR shall come to thee, having *His* reward
 “with HIM, (before called *JEHOVAH*, and *JE*)
 and then citing this text, *Thou shalt call His*
name *JESUS*, adds, “of which name *HE* [the
 “ANGEL] immediately subjoining the reason,
 “says, *For* [Autos, *Dr. Mills* has IPSE] *He*
the very BEING HIMSELF shall save *His* people,
 &c. on which he remarks, “how should *HE*,
 “who was not yet born, be understood to have
 “a people, unless *HE* existed previously to *His*
 “birth?” And as on this account *Suidas* ren-
 ders *SOTER*, [SAVIOR] by the word, “*GOD*,”
 so *Cassiodorus* observes *L. V. de incarnat. c. i.*
 “that these two particulars, to save or deliver
 “from sins, and *His* people, cannot with the
 “least propriety be attributed to any but *HIM*,
 “who is naturally *GOD* :” — and the version of
 the *New Testament* by *Tindal* has this note (e) on
 the text, “*JESUS* doth save us from our synnes,
 “whereby we may evidently see that *HE* is a
 “very naturall *GOD*, for *GOD* onely saveth
 “from synne.” *Mercer* on *Pagnin* says the
 same under [ϣω] *jeso*. *Christian* writers then
 have rendered *Autos* *sosei* THE VERY BEING HIM-
 SELF shall save, which is the description of
 what the name denotes *HIM* to be. Indeed if

JESUS

JESUS is supposed to signify only *the* SAVIOR, as JESHUA and OSHEA or HOSEA, then the words contain no reason why HE should be called JESUS rather than JESHUA, &c. But such reason is herein given, JESUS standing for JEHOSHUA, which is different from OSHEA and signifies THE ESSENCE THE SAVIOR; therefore this is another proof it must have this meaning. So truly might Bishop *Andrews* say "This is one of GOD's own names, I AM, and "besides ME there is no SAVIOR, *Is. xliii. 11.* "the chief of all HIS names, the name of a "SAVIOR, &c, JESUS is the name of GOD, "and the *chief* name of GOD:" for we see JE the name of this divine person is in it.

And the JEWS should have no objection to its being *the* MESSIAH's name, because as some have said HE would appear under it, so their fore-fathers have rendered *Is. xxxviii. I said I shall not see [JE] the LORD in the land of the living, &c. thus, I said, I shall not see [to soterion tou THEOU] THE SALVATION of the GOD in the land of the LIVING ONES, I shall no more behold [to soterion tou ISRAEL] the SALVATION of ISRAEL in the land, I shall no more behold man: understanding by [JE] THE ESSENCE HIM that JACOB waited for, the SALVATION of ISRAEL, as SIMEON calls CHRIST, the SALVATION of GOD, and consequently holding the inverted proposition, "that this SALVATION of MES-*
SIAH

SIAH was to be [JE] THE ESSENCE describ-
 ed in JESUS. Whence *Philo de Monarch.* l. II.
p. 639. says of the *high-priest*, "The law re-
 " quires *this* person to be one of a *more ex-*
 " cellent nature than *man*, drawing nearer to
 " the *divine*, to say the truth, the *confine* of both;
 " that by a certain *mediator* or *middle person*
 " men might propitiate GOD, and GOD using
 " a certain ministry might give and dispense
 " HIS graces to *men*." Of this we also find a
 persuasion among the later *heathens* not only
 from their feigning the *angel* or *messenger* of
 their *gods* to be a *god*, but also from these words
 of *Plato in Alcibiad.* l. II. *de Precat.* that "'tis
 " necessary to wait 'till *one* (the *just one* to be
 " scourged, tortured, bound and suffering all
 " evils [*αναχινδιδευθησεται* *anaskindileuthese-*
 " *tai*] as *Scapula* renders it to be crucified, *de*
 " *repub.* l. II.) shall come to teach them how
 " they ought to be disposed to the *gods* and to
 " *men*; O when will that time come, and
 " who will be *that* teacher? most greatly do I
 " long to see *that man* who he is." *De Leg.* IV.
 More than human, says he, must *this* law-giver
 be; because as *beasts* are governed by men, so men
 must be by one *superior* to themselves, and there-
 fore by *one* to have the nature of GOD. Be-
 sides we have seen, *p.* 69, the call to the
 JEWS was as in *Pf.* cxxxv. 3, 4, *Praise the NAME*
 OR DISPOSER JEHOVAH [JE] THE ESSENCE,
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the [ADONI] LORD or DIRECTOR, *ver. 5.* gracious and lovely, because HE has chosen (this true) JACOB for the use of HIMSELF, (at HIS incarnation) and (this) ISRAEL for HIS own [SEGE] peculiar possession. All which, if it accounts for their belief that the kingdom of the MESSIAH would be, what it is therefore styled, the kingdom of GOD, shews also the name and the reason given for it to be only descriptive of this person, the [JE] ESSENCE, as the [OSHEA ESUS] SAVIOR they had been taught to expect in the MESSIAH. And truly the JEW, who considered the name JEHOSHUA and [EUA] the Being HIMSELF, to be the titles of this person in the Old Testament, and the promises JEHOVAH made to SAVE, would not understand it or the description in HEB. to import aught but that this [JE] ESSENCE should be the SAVIOR, according to *Hos. xiii. 4.* O ISRAEL, thou hast destroyed thyself, but in ME is thine help.

Again, St. Matthew says *ver. 22*, all this was done, that it might be fulfilled which was spoken of the LORD by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a SON, and they shall call HIS name EMMANU-EL, which, being interpreted, is GOD WITH US. Which affirming, as MARY was found with child the HOLY GHOST for the accomplishment of this prophecy, Behold a virgin shall be child, and shall bring forth a SON, so HIS name was

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called

called JESUS, to complete this *other*, they shall call His name EMMANU-EL, which being interpreted is GOD (this EL, the *interposing one*, oft found in the *names of the types* see p. 56, 63,) WITH US; therefore JESUS must have the name of GOD in it, as well as GOD be *associate with HIM*, to be a *synonymous name* with EMMANU-EL, or else it appears not how its being given to HIM *completes* the prediction. But if JESUS signified only THE SAVIOR, there would not be the *name of GOD* in it. It must then have this signification assigned it, because here in [JE] the name of GOD is contained, as well as *that of a SAVIOR*, and consequently what alone makes it an equivalent title with [EMMANU-EL] GOD WITH US; HE by being [JESUS] *the ESSENCE THE SAVIOR* becoming [EMMANU-EL] *the GOD WITH US*, as prefigured by HIS being [under the word EM] ASSOCIATE WITH the types, (see p. 87, 88.) Thus strongly does the *context* require this interpretation.

To this too St. Paul bears witness in *Phil. ii* 9. saying, GOD *also hath highly exalted HIM*, and given HIM a NAME which is above every name &c. Which, though to be understood of the person called the NAME JEHOVAH, or JE, resident in the temple of HIS body, as once in *types*, is to be also understood of HIS title. But this could not be above every name, if it was

not, or had not in it the *name* of GOD, and, I may add, of HIS office of a SAVIOR. For 1. If it had not in it JE, the *name* of GOD, then the *names* of GOD would be *above* it; 2. if it was not also the *name* of HIM as [HOSHUA] a SAVIOR, it would not have been *above every name* in the sight of GOD or *man*; — not in the eye of GOD, for the whole SS shews how singularly eminent *this* name is in HIS sight; not in *lost man's* eye, for to him this endearing *title*, opening the door of *mercy*, would be *more* excellent. Whence it is to be concluded this *name* is *above every name*, because it is [JE] THE ESSENCE, and [ESUS answering to OSHEA] THE SAVIOR, expressive of the most sublime *nature*, and of the most amiable *office*, and thus in *both* respects *above every name*; so *excellent in all the earth*, *Ps.* viii. 1. as to make the *Psalmist* say THOU *hast magnified* above all THY NAME, THY WORD, cxxxviii. 2. It is said further to be given *that at the name* of JESUS every knee *should bow*, of things or persons *in heaven, and in earth, and under the earth*. It is then an *adorable name*: but this it cannot be unless expressive of the object of adoration; and it cannot be so, unless it is the name of a *person* who is of the DIVINE ESSENCE, the sole object of worship. But if JE standeth not for the HEB. [יְהוָה] JE there is no name of the *Divinity*, so nothing *adorable* expressed by it to justify our *bowing*. Hence then we

again infer the interpretation to be *right*, as alone harmonizing with this account of the *name*, which they in *heaven*, the *angels* worshipped, *Heb. i.* and *winds* obeyed; they on *earth*, men's *minds* and *members* and *trees*, money and *loaves*, &c. were subject to, and they *under the earth*, the *sea* and *fishes*, the *dead*, the *grave*, and *devils* bowed to, acknowledging His *supremacy*. An inference further supported from *Is. xlv. 21*, &c. to which the words refer, *Have not I, JEHOVAH?* &c. *a just GOD* (EL the name of CHRIST), &c. *Look unto ME*, &c. *I have sworn by MYSELF*, &c. *that unto ME* every knee shall bow. For HE to whom this was to be done is JEHOVAH, GOD the SAVIOR, to be looked on; and consequently JE in JESUS is the ESSENCE, in whom it follows, *all the seed of ISRAEL* shall be justified, &c. and *glory*, *Is. xlv. 25*, JE the name of JEHOVAH being added to [HOSHUA] ESUS, to which men should bend their hearts and bodies under His yoke of *love*, that they may not be crushed, and made to bow under the weight of His *indignation*. Then the name was given that *every tongue should confess that JESUS CHRIST is LORD* (HEB. it would be JEHOVAH or JE which they were to *confess* the Savior to be) *to the glory of GOD, the FATHER, ver. 11.* What therefore can be more natural, when we find JE in the name, than to assert it to be, what it was given HIM that we might confess HIM

to

to be, [JE] THE ESSENCE or LORD *to the glory of GOD, the FATHER*; this DIVINITY in HIM thus *hiding HIMSELF*? especially, if we consider this confession is the accomplishment of this prophecy, *Unto ME every tongue shall swear, Is. xlv. 23. Rom. xiv. 11. and that this NAME JEHOVAH in his temple was to be confessed, when the captive JEWS prayed, 1 K. viii. 33. 2 C. xxx. 22, and to be acknowledged in the MESSIAH in order to their salvation and return. Mat. x. 32, Job. iv. 15, Rom. x. 9, 10.*

Nor do PETER and JOHN bear less witness to this meaning, when they say, *there is none other NAME under heaven given among men, whereby we must be saved, Acts iv. 12.* For this name is here declared that *we must be saved* by. But *salvation* is repeatedly attributed to JEHOVAH, or JE the ESSENCE in the SS. Therefore this title must contain in it the name, [JE] THE ESSENCE, or else there would be *another* name whereby men should *be saved*. Yet *this* is not in it, if JE in JESUS is not understood to stand for JE in JEHOSHUA. This text therefore requires our thus interpreting JESUS, by way of eminence here styled *the NAME*, which men called on in the days of ENOS, *Gen. iv*; which was in the ANGEL, *Ex. xxiii. 21. and proclaimed by the LORD, c. xxxiii. 19. the respectable and glorious NAME JEHOVAH*, we find in the temple 2 S. vii. 13, in which they were to *set up their*

their banners, Ps. xx. 1, 5, to be praised as
holy, xcix. 3; that by which they are to glorify
HIM, lxxviii. 4, and which was to be great in
this true ISRAEL, lxxvi. 1. — which was to
be polluted, Jer. xiv. 16, and have a heavy
burden, Is. xxx. 27. yet to be sanctified, Ezek.
xxxvi. 23. as the HOLY ONE of JACOB, and
the GOD of ISRAEL, Is. xxix. 23. and exalted,
Zec. xiii. 9; to be called on and made known to
all people of the earth, 1 K. viii. 41. and to be
dreadful or revered among the nations, Mal. i.
6. — for the sake of which GOD says, I will de-
fer MINE anger, Is. xlviii. 9. and DAVID
prayed his iniquity to be pardoned, Ps. xxv. 11.
and himself to be quickened, led and guided,
xxxi. 3. cxliii. 12. and saved, liv. 1. as one
who trusted in it, and lifted up his hands in it,
Ps. lii. 9. lxiii. 4, whilst he complains of fool-
ish people blaspheming HIM, lxxiv. 18. and de-
filng HIS dwelling-place, lxxiv. 7. nay, wishing
it to perish: the NAME in which the typic
priests ministered, Deut. xviii. 5. 22. and blessed the
people, xxi. 5, &c. in which CHRIST the BLES-
SED ONE was to come, Ps. cxiii. 26. (as ful-
filled, Mat. xxi. 9. xxiii. 39. Mar. xi. 9.
Luk. xiii. 35.) at the time all nations should
compass HIM about, and HE was to be refused,
but made the head of the corner — in a word, the
NAME, of which our LORD spake, when
teaching HIS disciples, who were JEWS, to
pray,

pray, HE made this *their*, and *our first* petition to
 Our FATHER *which is in heaven, hallowed be thy*
 NAME, not omitting, but enforcing the honour
 due unto this NAME in HIM, which HE
 prayed GOD to glorify, *Joh. xii. 28.* For
 though it refers to the person in CHRIST so
 called, yet does it also refer to this title of HIM,
 to JESUS, because to [JE,] THE ESSENCE in
 JESUS. And thus what we have deduced from
 the meaning of JEHOSHUA to be confessedly the
 meaning of JESUS, this ANGEL, the *Evangelist*
 and these *Apostles* testify the truth of; namely,
 that it signifies THE ESSENCE THE SAVIOR;
 and that in this light we are, with all the joy of
 faith, to view HIM.

CHAP.

C H A P. VIII.

This meaning confirmed also from the accounts of our LORD in the New Testament, viewed as connected with the Old Testament, or spoken in HEBREW — from His known divine titles and works. — The propriety of the latter under it.

THIS interpretation of the name is agreeable to the accounts of our SAVIOR in the New Testament. For the ANGEL says of the Baptist, Luk. i. 15, *Many of the children of ISRAEL shall be turn to the LORD their GOD; and he shall come before [enopion in the face of] HIM, in the spirit and power of ELIAS (HEB. EL-IE) GOD THE ESSENCE, of EL, the title of this person, and JE the former part of JESUS) to make ready a people prepared for the LORD, [HEB. JEHOVAH or ADONI, (a) the Old Testament title of JESUS.]* The JEWS then, enquiring after what had happened to ZACHARIAS, and hearing it from him *six months* before CHRIST's birth, must have looked for the appearance of this [JE,] LORD, and that HE should be known

as

(a) If it is objected that ADONI, Lord or Master is applied to men, I answer, it is to men who were types of this person.

as HE is, in JESUS. After this, in the *salutation of the Virgin*, the ANGEL having said, [*Hail*] *Rejoice, thou highly favoured one*, has these words (spoken of the two JEHOSHUAS) *the LORD* [HEB. JEHOVAH] *is WITH thee*. A phrase which has been shewn to represent the *incarnation* of JEHOVAH; and when addressed to *her*, who must have known the *other* vision as well as the predictions of the *coming* of this LORD, could not be understood to mean any thing less than that HE, as predicted, was now *associate* with her flesh, and thus making her *the blessed among women*. But in JESUS JE is used for JEHOVAH; therefore this is saying JE [the ESSENCE] was so. Besides on her being *thoroughly troubled about HIS saying*, &c. (a proof she understood the words had no common import) HE says, *Fear not, for thou hast found favour with GOD, thou* (Virgin, referring to Gen. iii. 15. Is. vii. 14.) *shalt conceive, and bring forth a SON, and* (proclaiming HIM another JEHOSHUA) *shalt call the name of HIM* (this SON,) JESUS, [JEHOSHUA, THE ESSENCE THE SAVIOR,] and then adds a similar reason, *For this one shall be* (not only as JOHN, *great* (comparatively) *in the sight of the LORD*, but *absolutely*) *the MAJESTY OF GREAT ONE* ([HEB. RUB the ANGEL OR SENT PERSON JEHOVAH, Is. xix. 20. the SAVIOR in c. lxiii. 1, 8, so named), and (referring to Dan. iii. 25,) *HE shall be called the*

SON [HEB. BEN, *i. e.* *one constructed*] of THE HIGHEST (the title of *this* person. *Pf.* lxxviii. 17, 35. *1 Cor.* x. 4. *Dan.* vii. 27.) and the LORD GOD will give unto HIM (as promised *Pf.* lxxxix. 19, 27, 36, cxxxii. 11.) the throne of HIS father DAVID, and HE shall reign or be the KING (which this JE JEHOVAH claims to be, *Pf.* xlvi. 23. xciii. 1. xcv. 3. xcvi. 1. of course the ANGEL of the covenant, as the 70 say, but as the HEB. describes this child *born*, this SON *given*, *Is.* ix. 6, THE WONDERFUL ONE, THE COUNSELLOR, THE MIGHTY [EL] GOD, &c.) over the house of JACOB for ever, and of HIS kingdom there shall be no end, according to *Pf.* lxxxix. 36. lxxii. 7, 15, 17, and *Ezek.* xxxiv. 23. xxxvii. 25, and *Dan.* vii. 14, 18, 27. On her questioning *how* it should be? He says, THE HOLY GHOST shall come on thee, and THE POWER [OZ] of the HIGHEST, (*1 Sam.* xv. 29. which JE is, *Ex.* xv. 2. *Is.* xii. 2.) shall overshadow thee (*Pf.* xci. 1.); therefore also that HOLY ONE, (the known title of HIM and the sanctuary, in which HE dwelt) which shall be born of thee, shall be called THE SON OF GOD, *ver.* 35. From which words, recalling to mind the prophecies, if we ask *what* she understood HIM to be? We have not a plainer confession from ELISABETH of HIS being her LORD, [ADONI, which JE is styled), *ver.* 43, than we have from the Virgin,

Virgin, that HE was JEHOVAH. For she rejoins to her, *My soul doth magnify the LORD*, [JEHOVAH, which JE is,] *and my spirit has rejoiced in GOD* [this EL] *THE SAVIOR of me*, Ps. lxxx. 4, 98, expressed by the latter part of the name: And she adds, *HE that is MIGHTY* ([GEBER] THE MIGHTY ONE joined with [EL] GOD this SON, Ps. ix. 6.) *has magnified me*, (by being with her as with JEHOSHUA, c. iii. 7.) and HOLY is the NAME of HIM, Is. xlvii. 4. xii. 6. Ps. xlviii. 1. liii. 7. cii. 21. in this ZION.) As HE (this ANGEL, this [EL] GOD, for it was HE who) *spake*, &c. she considered HIM, then though *man*, yet as the GOD of her fathers.

ZACHARIAS next, being further informed by her, and shewing *the tongue of the dumb* should sing for joy on the incarnation, praises the GOD upon the Baptist's circumcision. So that *far came on all*, when all these sayings were noised abroad throughout all the hill country of JUDEA; (as before on the inhabitants hearing JEHOVAH was with the typic JESUS,) and the people now laid them up in their hearts. For they heard ZACHARIAS insist that his son should go before JEHOVAH, and say, *Blessed be the LORD GOD of ISRAEL*, for [Autos] HE HIMSELF hath visited His people (*episkepsato*, as the shepherd and bishop of our souls, 1 Pet. ii. 25, as this person did typically in EGYPT, and as the day-spring from on high,) and raised

up the horn of salvation for us (called JEHOVAH, who came down, *Pf.* xviii,) &c. as HE spake, &c. to remember the oath HE (this ANGEL *Gen.* xxii. 15,) *sware*, &c. And, thou child, shalt be called the prophet of the HIGHEST, (the title of this GOD the REDEEMER, *Pf.* lxxviii. 35.) and thou shalt assuredly go before the face [H. person] of the LORD [H. JEHOVAH] to give knowledge of the salvation of HIM, &c. of the (EAST, of the tradition of whose dominion Tacitus speaks or) DAY-SPRING or BRANCH; where he describes CHRIST as JEHOVAH, and the SAVIOR, and THE BRANCHING LIGHT, *Zec.* vi. 12. After the nativity the ANGEL did not mention JESUS by name to the shepherds, as signifying more than SAVIOR, but only [SOTER] SAVIOR, because HE was afterwards about to declare HIM [JE] the LORD, and by this means avoided a repetition. For HE says, *Fear not; for behold I evangelize, or bring you good tidings of great joy*, (*Gen.* xvii. 19. xxi. 6.) and then, giving a description that contains this interpretation, tells them that *there was born unto them* [עוֹשֵׁי עוֹשֵׁי EUSO] THE SAVIOR, (the latter part of the name) who is CHRIST, (the ONE ANOINTED as man with the DIVINITY, and therefore) the LORD, [H. JE or ADONI, which JE the former part of the name is] THE ESSENCE THE SAVIOR. “ Be-
 “ cause (a) as HE is CHRIST, HE is man
 “ only

(a) Bishop Andrews on the text.

“ only ; it is His name as *Man* (though im-
 “ plying HIM to be *more*), HE, that must *save*
 “ us, must be *the LORD*, &c. — This SAVIOR,
 “ this CHRIST because HE is *the LORD* — hath
 “ an everlasting priest-hood, and so is perfectly
 “ able to *save* them that *come to GOD by HIM.*”

Well therefore may it be repeatedly written
 c. ii. 17, 18, when *they had made known abroad*
the saying, &c. that all they that heard won-
dered at those things, which were told them by the
shepherds ; as many now do.

On His *circumcision* SIMEON [the OBEDIENT
 ONE], *to whom it was revealed* (as a sight by faith
 is by the word yet to the *observers* of it,) that
 HE *should not see death, 'till he had seen the*
 CHRIST of the LORD [JEHOVAH, and so of JE,]
 understood HIM to be *this*. For he calls HIM
 SALVATION, which JE is said to *become*,
 then the LIGHT to *lighten the nations, and the*
 GLORY of His *people ISRAEL*. So well known
 to be the characters of JE, that it would have
 been blasphemy to have applied them to *another*.
 Nay *Is. xlii. 1*, here referred to, represents the
 MESSIAH as His *elect ONE, in whom the* [NEPESH]
 form or FRAME of HIM, (JEHOVAH, *this JE*)
 (who took on HIM the form of a servant, *Phil.*
ii.) *delighted*, and on whom HE would put the
 SPIRIT, (as applied *Mat. xii. 18.*) and calls
 HIM JEHOVAH, who was to *make darkness light*
before them, &c. v. 6, 8, 12, 13, 16, the ser-
 vant

vant JEHOVAH v. 20, who says *thou art for the*
use of ME, I am JEHOVAH thy GOD the HOLY
ONE of ISRAEL thy SAVIOR, c. xliii. 1, 3, 14. Such
 cause had JOSEPH and MARY to *marvel*, as it is
 again said they did, *at those things which were spoken*
of HIM, Luk. ii. 33. But to make it clearer, SI-
 MEON, declaring THIS ONE is *set for the fall*
and rising again of many in ISRAEL, and for a
 sign *which shall be spoken against, Luk. ii. 34,*
refers to Is. viii. 8, &c. where after declaring the
sufferings of the [EMMANUEL] GOD WITH US,
whom the Virgin was to bring forth, and the
folly of a confederacy against HIM, because such it
is said, ver. 13, sanctify JEHOVAH of hosts, the sub-
stance of HIM, and [EUA] HE, the existing one
Himself shall be made to be your fear, &c. For
JEHOVAH shall be for a sanctuary, &c. many among
them shall stumble and fall, and be broken and be
snared and taken, ver. 15. To which is subjoined as
now to take place, Bind up the testimony, seal
the law among my disciples — I and the children,
&c. are for signs, and for wonders in ISRAEL
from JEHOVAH of hosts, which dwelleth in (the
sign of the MESSIAH) mount ZION, ver. 18.
 Whence we see the MESSIAH is called JEHOVAH,
 which JE is, and [EUA] the very BEING HIM-
 SELF, to which *autos* answers, *Mat. i. 21.*
 Therefore [outos, EUA] THIS ONE, OF BEING
 mentioned by SIMEON, has a relation to JE-
 SUS as JEHOVAH, JE, who was to be both this
sanctuary

sanctuary and stone of stumbling, &c. as applied *Rom. ix. 32. 1 Pet. ii. 8.* at which *many* should *fall*; and also be for this *sign* to be spoken *against*, as well as His regenerate *children*; the *sign*, who, like His *types*, endured the *contradiction of sinners*, though many became *broken-hearted*, were taken and caught, *Mat. iv. 19. 2 Cor. xii. 16.* To this we may add, it is the type [ISAIAH] THE SAVIOR THE ESSENCE, who calls Himself this *sign*. So that it is of HIM, as truly THE SAVIOR [JE] THE ESSENCE, SIMEON prophesied on CHRIST's being called by the like name, JESUS.

The next evidence is ANNA [THE GRACIOUS ONE] *the prophetess*, that (shewing what such are) *departed not from the temple, but served GOD with fasting and prayer night and day.* For she *coming in*, and finding (to prove such will find) JESUS there, at *that instant* gave thanks likewise or made confession unto the LORD [H. JEHOVAH] and spake of HIM to them that looked for redemption in JERUSALEM—of their *soul or frame*, *Ex. xxi. 30, from sin, Ps. cxxx. 8, and trouble, lxxviii. 42. death and hell [the grave] Hos. xviii. 14.* which was to be with the LAMB xxxiv. 20, it is the appropriate attribute of this JEHOVAH to effect, *Deut. vii. viii. & al. xxiv. 18—xxv. 4, 9—vii. 32—i. (17, 21 Neh. i. 10. Ps. xxv. 22—xxxix. 6. xlix. 16. Is. liv.*

If. liv. 5, lxii, 12, *Jer.* xxxi. ii. *Hof.* vii. 13, &c. and whose types accordingly have the names [PEDAIAH] THE REDEEMER THE ESSENCE, and [PEDAHIEL] THE REDEEMER THE GOD. Therefore she called JESUS JEHOVAH, or JE; for the *spake* of HIM, the LORD [JEHOVAH] whom she *confessed*; because there is no other antecedent: and she considered HIM as JEHOVAH the SAVIOR, because she *spake* of HIM to all that looked *for* the redemption, JEHOVAH was to accomplish. For it would not have been at all to the purpose, if she had not so proposed HIM to be the JE, [ESSENCE] who was thus to *redeem*, in discharge of his office of [JESUS] the SAVIOR: tho' in *this* light no tidings could be more welcome, no exhortation to join in her *confession* more enforced. After which declarations it may well be found *v.* 47 *all that* heard HIM in the temple were astonished at HIS understanding and answers, and that MARY laid up all these things in her heart.

Then before his entrance on HIS ministry we find the Baptist, who knew HIM not (personally) *Joh.* i. 31, 33, applying *If.* xl. 3, *prepare the way of the LORD* [JEHOVAH] &c. *Mat.* iii. 3, *Mar.* i. 3, *Luk.* iii. 4, (to which is added in *If.* v. *make strait in the desert a high way for our GOD*) and the GLORY JEHOVAH shall be revealed, and all flesh shall see it together, the salvation of our GOD. *Luk.* iii. 6.

Which

Which could not be if JESUS was not JEHOVAH, JE, *the salvation of GOD, the GLORY* as here called. And the voice is commissioned now to say to the cities of JUDAH, *Behold your GOD, for this reason v. 9, 10. Behold the LORD GOD will come, &c.* Therefore in JESUS, whose way JOHN prepared, we must behold our GOD.

Again, in *Mat. iii.* what he attributes to this mightier than he, to fan and purge His floor, and gather His wheat into the garner, but burn up the chaff in the unquenchable fire, suit HIM only as this JE JEHOVAH. For these expressions are parts of the prophecies which this WORD JEHOVAH made in *Jer. xv. 7—Mic. iv. 12, Ezek. xx. 38, Is. i. 25, Mal. iii. 3, Hos. xiii. 3, Is. v. 24, c. ix. 19, c. lxvi. 15, 24.* Therefore ascribing these to JESUS was declaring HIM to be [JE] THE ESSENCE. *Job. i. 2, 3,* speaks HIM the same, when he says, GOD no man hath seen at any time, THE ONLY BEGOTTEN SON, the [O ON] EXISTING ONE in the bosom of the FATHER hath [exegetato] brought out to view, or light, as words or narrations do facts or things we otherwise knew not. And further to convince us the Baptist c. iii. 41, changes the expression *I am not the CHRIST, but am sent before HIM,* shewing plainly to go before JEHOVAH, and to go before CHRIST were convertible phrases. Therefore JOHN proclaims
A a HIM

HIM the *Bridegroom* v. 29, known, *Is. lxii. 5.* to be JEHOVAH, repeatedly declares HIM one who cometh from above and ABOVE all [OL] (a) v. 31, which he could not be, if not JEHOVAH, — and calls His words *the words of GOD* v. 34 : which proves the law by this *burning-light* pointed HIM out to the people to be this [JE] ESSENCE as well as the LAMB OF GOD (see CH. IX.) So far does the evidence crowd upon us in these speeches, viewed as spoken in HEBREW or its dialects, though recorded in Greek.

Nor is this all. It is testified in phrases by which His union with the typic JESUS was set forth in the *Old Testament*. For NICODEMY in the name of himself and others says to JESUS, RABBI, *Joh. iii. 2,* we know that THOU art a teacher come from GOD, or more literally, THOU from GOD art come forth a teacher for no man can do these miracles that THOU doest, except [O THEOS] THE GOD be WITH HIM, H. *associate with HIM* (see p. 87.) And PETER afterwards, *Acts x. 38,* publicly affirmed to CORNELIUS and the rest that the GOD was WITH HIM, a phrase known to prefigure the real union of this [EL] GOD with the MESSIAH, as the ground of GOD's being with

(a) HEB. [HY] of the root of [OLIUN] THE MOUNTAIN, joined with JEHOVAH, *Pf. lxxxiii. 18.* whence may gather with Noldius, that JEHOVAH is falsely read as pointed ADONAI, because then HIS name alone would not be ADONAI as there asserted, others also being so called,

and dwelling in us, 1 *Joh. iv. 15, & al.* And to confirm this, as HE is said to have been substantially in and with the typic JESUS, so is the GOD called THE ANGEL (*the* JEWS understood to have spake unto HIM, and said to strengthen him, *Joh. xii. 29. Luk. xxii. 43.*) affirmed to have been IN CHRIST, 2 *Cor. xii. 9. 1 Tim. iii. 16. c. iii. 17, 34.* and going before us, *Joh. x. 4.* and sent, as in *Gen. xxiv. 40. Ex. xxiii. 20.* which speaks HIM *the* JE His name signifies HIM to be.

Again, His titles evince it. 1. That of ALMIGHTY OR OMNIPOTENT, *Rev. i. 8, 17, 18, xi. 15, 17. xix. 6.* answering to the H. SHADDI, the acknowledged title of this JEHOVAH, *Gen. xlvj. 5.* rendered by the 70 GOD, GOD of heaven, *Pf. xci. 1.*

2. That of FATHER. For HE represents HIMSELF not as one nature but two in one, as having the FATHER dwelling in Him, as the SHECHINAH of old, and doing the works, *Joh. xiv. 10.* nay, on PHILIP's saying, *shew us the FATHER*, answers, *have I been so long with you and hast thou not known ME, &c.?* He that hath seen ME hath seen THE FATHER. Now have they seen and hated both ME and my FATHER, *c. xv. 24.* Which, how it could be, if HE was not THE FATHER and Man conjoined in ONE, as affirmed *x. 30*, I cannot conceive. But if the FATHER was thus IN

AA 2 HIM,

HIM it cannot, I think, mean the *first* person, this would make HIM *incarnate*. Therefore it must import the *Divinity* in CHRIST so united as to justify the truth of these predicaments, and c. xii. 44, 5. Accordingly this was prophesied of in these *names* of His types, [ABI-IAH or JE] THE FATHER THE ESSENCE and [ABI-EL] THE FATHER THE INTER-POSING GOD and [ABI-SHUA] THE FATHER THE SAVIOR, and many other like titles: and hence we are called *children of the LIGHT*, *John*. xii. 36. Therefore this title speaks HIM [JE] THE ESSENCE, as does that of THE FIRST and THE LAST, *Rev.* xviii. 17, claimed by this person of JEHOVAH in *Is.* xli. 4. — xliv. 6.

3. HE has the title of THE GLORY [H. CHABOD] OF GOD, — of THE LORD [H. JEHOVAH], which the Jews knew to be *this* person, that filled, as His symbolic presence did the types, the true temple of the body of CHRIST, who is therefore said to *manifest*, and to be *crowned* with the glory of JEHOVAH, who was to be *for a crown of glory*, *Is.* ii. 35, as the sons of NUN and JEHOSDECH with the types of it, and according to *Job.* xvii. 5. *Glorify ME with THE GLORY which I had with THEE*, and to *Pf.* xxi. 5, &c. and *Is.* lx. 17, lxii. 2.

4. HE is called THE HOLY ONE, *Mar.* i. 29. *Acts* iii. 14. [H. KADESH] *Heb.* vii. 20,

see

(see p. .) with whom were the [URIM and THUMMIM] Lights and perfections, Deut. xxxiii. 8, and in whom JE was, Ps. lxviii. 17, and who is styled JEHOVAH the Redeemer, Is. xlix. 7. Hof. xi. 9.

5. The HUSBAND (2 Cor. xi. 2. Rev. xxi. 2,) or BRIDEGROOM of His church is another character of HIS, which is notoriously that of JEHOVAH, called JE, Jer. xxxi. 32, Is. liv. 5. Is. lxii. 5.

6. THE JUDGE [H. (a) SHAPHAT] is another of his titles, not merely as a man, but as the SON of man, Joh. v. 27, who came down from, and though on earth was and is in heaven, c. iii. 13, i. e. as the GOD-man. For the Jews know from Gen. xviii. 25, Jud. xi. 17, Ps. vii. 11, cx. 6, 1 S. 2. 10, Is. iii. 13, the JUDGE was to be JEHOVAH and [EL] GOD; or, as in Acts i. 7, 30, 31, GOD by that Man whom he has ordained, and from their sabbath, Psalms xcvi. 13, xcvii. 2, xcviii. 9. 2, c. xix. 6, 8. Therefore calling HIM so was proclaiming HIM this [EL] GOD, this JEHOVAH [JE] the ESSENCE prefigured by His types [JeHOSHAPHAT (b)] THE ESSENCE

(a) The name of the typic ruler and head, Num.-xiii. 6, 25, of him of whom the typic [ELISHA] GOD THE SAVIOR was constructed in the character of son, 1 K. xix. 16, thro' (ELI-JAH or JE) the GOD THE ESSENCE anointing or making him a CHRIST in figure; of a descendent of [DAVID] THE BELOVED 1 C. iii. 22—4 of a typic chief, c. v. 12, and x. 27, 29.

(b) The name of the typic king, 1 K. xv. 2, 4, recorder.
2 S.

SENCE THE JUDGE, and [SHEPHATIAH] [or JE] (c) THE JUDGE THE ESSENCE, [ELISHAPHAT] THE INTERPOSING GOD THE JUDGE, 2. C. xxvi. 61. Which indeed the descriptions of His coming shew HIM, Rev. c. xi. 12, c. xv. 5, 7, xix. 11, xxii. 12, 13.

7. This is clear from His title of KING, Luk. xix. 38, Job. xviii. 37, xix. 19. KING of ISRAEL, KING of kings in Rev. xix. 19. For this person repeatedly claims it, and predicts HE would be king, and His types have accordingly the names [MALCHIJAH] THE KING THE ESSENCE 1 C. vi. 30, & al. [MELCHI-EL] THE KING THE INTERPOSING GOD, Gen. xlii. 17, [ELIMELECH] THE INTERPOSING GOD THE KING, Rut. i. 2. & al.

8. HE is called THE LIFE, Job. i. 4, c. xi. 25, The (o ZON) LIVING ONE, Rev. i. 18, the title of this [EL] GOD in [HI-EL] the LIVING GOD 1 K. xvi. 34.

9. THE LIGHT, the TRUE LIGHT (H. AUR, SHĒMOSH) Job. i. 8, 9, the titles of this JE, Ps. xxviii. 1, which they looked for HIM under, Mal.

2 1. viii. 16 ;—3. officer over the household and provider for the king and his house, 1 K. iv. 17 ;—4. of the valley or deep-laid or lowly nature, Joel iii. 4.

(c) The name 1. of the typic son of David, 2 S. iii. 4—2, and 2. prince, Jer. xxxvii. 1,— of one whose children came up from the figurative captivity, Ezer. ii. 4, 8, 8,— 4 of the head of the typic house, 1 C. iii. 8. 12 ;— 5 of the helper of [David] the BELOVED.

Mal. iv. 1; and given to His types [URJAH or JE] THE LIGHT THE ESSENCE and [URIEL] THE LIGHT THE INTERPOSING GOD, and to [SAMSON] THE LIGHT.

10. HE is styled THE NAME, *Joh.* xii. 28, xvii. 6. & *al.* (H. SHEM), THE NAME OF THE LORD, *Act.* ii. 21. & *al.* (H. SHEM JEHOVAH) which the JEWS knew to be the Old Testament titles of this person placed and dwelling in the temple, the figure of CHRIST's body, (See p. 34,) in and with whom HE was to come truly as the prophet did typically; for a disregard to whom in this bodily temple the JEWS were to be dispersed and plagued, *Deut.* xxviii. 59, 64, and whom they never are to see till they shall say, blessed is HE that cometh in or with the NAME (SHEM JEHOVAH) *Mat.* xxiii. 39, as the multitude cried, *Luk.* xix. 38. Which, as it shews us why we so often meet with these phrases, the NAME of JESUS, *Acts* iv. 13, and the SON of GOD I I. v. 13, and why such a stress is laid on believing and praying in this NAME, *Joh.* i. 12, iii. 18, c. xx. 31, I I. iii. 23, &c. proves also [JE] THE ESSENCE was in JESUS, as do his types [SAMUEL] THE NAME OF HIM THE INTERPOSING GOD, [SHEMIDA] THE NAME TO BE KNOWN, *Joh.* xvii. [SHEM] THE NAME.

11. HE is styled THE POWER OR STRENGTH [H. OZ.] of the LORD—of GOD, I *Cor.* i. 24, a title

a title answering to *that* in *Pf.* xxvii. 1 and to those of His types [UZZIAH or JE] THE STRENGTH OF STRONG ONE THE INTERPOSING ONE THE ESSENCE [UZZIEL] THE STRONG ONE THE INTERPOSING GOD [AMAZIAH] THE MIGHTY ONE THE ESSENCE.

12. THE ROCK 1 *Cor.* x. 4, notoriously the title of this EL, JE *Jehovah*, *Deut.* xxxii. 4, 15, 31, 2 *S.* xxii. 2, 32, *Pf.* xix. 14, the REDEEMER in c. lxii. 2, — lxxviii. 35. *If.* xxvi. 4. *Hab.* i. 12, and of His types, (see p. 12.)

13. THE SHEPHERD, *Joh.* x. 11. which *this* person in *Jehovah* promises to be in *Ezek.* xxxiv. 11, 22, 23, as well as in *If.* xl. 11. and whose type was called [REUEL] THE SHEPHERD OF HIM THE INTERPOSING GOD, *Ex.* ii. 19.

14. THE TRUTH [H. AMEN], the title of this person in *Deut.* xxxiv. 2, as it is of *Jesus Rev.* iii. 14, and was signified by [AMON] THE TRUE ONE, 2 *K.* ii. 21, 18.

15. THE WISDOM OF GOD, 1 *Cor.* i. 24. [H. HECHEM] *Prov.* viii. 12, &c.

16. HE is called THE WORD in *Joh.* i. 1, [H. DEBER], who was known to be this *Jehovah*, and came and spake *by* or [en] in the prophets, *Heb.* i. 1. (as HE was, as *Philo* owns to be the priest, (p. 119.) as [AMER] THE SPEAKER. Whence the priests, His types, were

were called AMER, *Neh. xi. 13, Ezr. ii. 10,* and AMARIAH or JE] THE SPEAKER THE ESSENCE. All which titles prove the *justness* of the interpretation.

But His *works* are a still louder witness. These our LORD appeals to for so potent a demonstration of this GOD's dwelling in HIM as might produce conviction, where His word and the Baptist's were questioned, *Joh. v. 36, c. x. 38.* If I [the man] *do not the works of My FATHER* (the Divinity), *believe Me not. But if I do, though ye believe not Me, believe the works, that ye may know and believe that THE FATHER is in Me, and I in Him, c. x. 38.* And well might it be put upon this issue. For these were such *matters of fact* as might command belief that they were the *works* of ONE who was GOD. Because they were according to the predictions *publicly* wrought, as the works of this [JE] ESSENCE and [EL] GOD, *Pf. lxxvii. 12, 15.* in the creation, and by the types, MOSES, &c. before thousands and ten thousands, in the face of the sun; that it might truly be said in that day of the MESSIAH, *Sing unto JEHOVAH, (ver. 3 JE) for HE hath done excellent things: this is known in all the earth, Is. xii. 6, Pf. xcvi. 2, 3, cxi. 6. Mat. xxi. 15.* And the JEWS and GENTILES could not, and did not then deny them, *Acts ii. 22.* but *Joh. xi. 47,* in full council urged the

truth of the *facts* having been done as a reason why they should apprehend and punish HIM; neither have they since, nor indeed can any reasonable person, because the *Gospel* has those (a) marks of the truth which no *imposture* can possibly have; though some, forgetting the *Psalmist's* confession, *The [SHĒM] NAME of THEE is [קִרְיָ QERUB, nigh or intimately] con- united, and that do thy wonders or miracles de- clare, lxxv. 1,* have blasphemously imputed them to the word *JEHOVAH* pronounced or wrote on a staff, (b) &c. instead of owning HE did them, as *Robertson* says, “by the *reality*, that is, by the *Divine* nature as the true and ef- fential GOD, *JEHOVAH.*” 2. The works were like HIS other works, the *creation, flood, redemption from EGYPT, &c. extraordinary* and as contrary to the course of nature as it is for the *light* to stand still, or *rivers* to run upwards to their springs, and so *miracles* or works producing *marvelling* and *astonishment* in them that saw or heard of them. Which cannot be reason be ascribed to any but this SENT PERSON *JEHOVAH, Ex. xv. 11. Jud. xiii. 19,* this [EL] GOD that *alone doeth wonders, Job ix. 10, Ps. lxxii. 18. — lxxvii. 14. — cxxxv. 4. in heaven and earth, Dan. vi. 27,* and of others.

(a) See *Lesley's Short method with the Deist.*

(b) An evasion *Luther* has detected the weakness of in a treatise styled *Schemhammephorasch, &c.*

brought them forth with wonders, Jer. xxxii. 21, whose name was to be the WONDERFUL ONE, If. ix. 6, as JE is c. xxviii. 29, and who foretold like wonders should be wrought in His day, If. xi. 16. So that we should say of HIM, this [ELOE] GOD or person INTERPOSED (so as to be made a curse for us, Gal. iii. 13.) the KING, I will speak of Thy wondrous works, Ps. cxlv. 1. For that HE was to be manifest has been proved. What then was to be expected from this GOD of wonders but wonderful works? But when JESUS came HE wrought the things predicted, If. xxxv. 3, &c. ; and was in His incarnation, birth, life, passion, resurrection, and ascension, as HE will be at His second coming, all a wonder, Ps. lxxi. 7. a man, like the types, wondered at, Zec. iii. -8, even by them that perish, Act. xiii. 14. For it is constantly said JESUS did them, i. e. as the ESSENCE THE SAVIOR, according to Joh. x. 38. And therefore by these wonders (which His history is bound with the utmost propriety full of, and which the want of convicts the Pseudo-messiah's, Mohammed, &c. of falshood) HE fulfilled the predictions, and shewed HIMSELF the GOD who did "the noble works of old time" we own in our Litany, the WONDERFUL JE, whom the name speaks HIM ; as signified by the names of the types, [PHALLU] THE WONDERFUL ONE, [PELALIAH or JE] THE WON-

DERFUL ONE THE ESSENCE. Then, 3dly, His *works* were suitable for GOD to do, and so many emanations of His antient office of SAVIOR: of this the *multitudes* healed and fed by HIM, and delivered from their greater adversaries the *devils* are sufficient witnesses. We see in them the *victories* of His almighty love, though not the same as, yet *like* to the *son of NUN*'s, over flesh and blood, over *principalities* and *powers*; the *rest* and comfort He gave their *bodies* from assaulting maladies and foes, and own they spoke to *man* the amazing condescension and mercy, the rich compassion and philanthropy, as well as the boundless power of GOD, shedding, as a more enlivening sun, His restoring influence on all around HIM. Two miracles indeed wear to some a different face, the *curfing* of the *fig-tree*, *Mat.* xxi. 19, *Mar.* xi. 13, and the perishing of the *swine*, *Mat.* viii. 3, *Mar.* v. 11, *Luk.* viii. 32. But the attentive mind will consider the office of a SAVIOR implies an *overthrower* of adversaries executing judgment, as that of *light* naturally does that of an *expeller* of darkness, *Deut.* xxxiii. 29, that therefore the character of JESUS, the *true LIGHT*, as delineated in *those* of the *sons of NUN* and JEHOSEDECH, presents both the *deliverer* and *judge* (CH. V. and VI.) as included in, and *perfective* of it; and it will remember this son of DAVID is accordingly

cordingly described under this name as *saving* His flock, but taking *vengeance on them who know not GOD*, and obey not His Gospel, but delight in all *uncleanness with greediness*. Which being seriously weighed, it will not be surprizing to find HIM by His *signs and wonders* shewing HIMSELF as a *savior*, so the *destroyer* of the fruitless soul, that under all the seasons of the *divine* love still remains barren of good to His people, and of gratitude to CHRIST, disappointing His holy hunger after it's salvation, and throwing itself *beyond* the reach of consistent mercy. It will not be offended at seeing HIM set before us *these* interesting truths, 1. that as HE only could *dispossess* the enemies of our souls as the *son of NUN* did the CANAANITES, so they succeeded against none but by His permission; 2. that they, as ISRAEL's foes on their defection, entered into those who, like *the sow that was washed*, returned to wallow in the mire of sin, 2 P. ii. 20; and, 3. that such *run headlong* glorying in their *shame* to perish in the depths of *satan*, Rev. ii. 24. On the contrary, the dispassionate mind will adore the goodness of JESUS, who, whilst HE *perfected* His character and *signified* the judgments to be inflicted on the *unfruitful* and *unclean*, did not execute them on the *persons* of them who were such, (which must have ended in the destruction of the *lives* HE came to *save*,) but on His irrational

tional creatures, which HE had the sole right of giving or taking away from His *tenants at will*, on a *fruitless fig-tree*, that *cumbered the ground* and, as we may learn from His dealings *Luk. xiii. 8, 9*, would not be mended, and on *swine*, the known emblems of *impure spirits* then forbidden to have place in man, and of course instruments of unrighteousness to their owners. Because this was mercifully displaying in figurative acts, *for our admonition* and the prevention of offence, that *justice* and *vengeance*, which HE always promised in His office of SAVIOR to execute on His and our enemies, however *captious* men, not fearing to provoke His wrath, have in their short-sight poured forth their groundless exceptions: these works being the result of this office, amiable to His people, but terrible to His foes, and as much the necessary constituents of the character of the true JESUS as the *over throw* of the enemies in order to the people's welfare was the characteristic of the JESUS of the *law*, as much as the *destruction* of the body of sin, confessed upon the typic sacrifice and slain and burnt, like the cities of *CANAAN* in order to the people's salvation, was that of the JESUS of the *prophets*; in a word, as essential on His *first* as they will be found on His *second* advent, when persons unreformed under these admonitions, *barren* of good works and *wallowing* in the mire
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of sin will experience the avenging JUDGE in HIM, whom the *faithful* will find their SAVIOR; and have an *everlasting destruction* from His *presence*, while HE will be *glorified* in His *saints*, 2 *Theff.* i. 8. *Thanksgiving* then, not the cavilling of an arrogant unbelief, is the tribute due to HIM, and our confession that *all* His works are *righteous* and highly becoming the GOD and His lovely office.

Is it objected that this will equally prove HIM united with the *prophets*, because MOSES, &c. wrought *miracles*? It must be replied that it does prove HE was in some measure *associate* with them (as shewn, p. 86.) to keep up their hopes of the promised incarnation, *Gen.* iii. 15, and kings and people hence concluded this GOD was *with* them. But it does not *equally* evince it. 1. Because the works of JESUS were exceedingly more *numerous*, since were all *things that JESUS did recorded*, the world would not contain *the things that might be written*, *Joh.* xviii. *Pf.* xl. 6, 7. 2. Because some were such as *none other man did*, c. xv. 24. 3. Because they were wrought in a manner *different* from that in which all in the O. T. were, except *one*, (see p. 85.) For HE, as when HE created, *Pf.* cxlviii. 5, spake and it was done, all paid HIM homage, all shewed HIM their RULER; inso-much that we may challenge any to say how GOD could in man's present state have more
strongly

strongly proved HIMSELF the creature's LORD, or them His subjects? Whence the people might well say, *when CHRIST cometh will he do more miracles?* Job. vii. 31. 4. Because they were designed to *complete* (for we include His wondrous incarnation and birth as *Man*, His death with a *loud* voice, resurrection and ascension,) actually fulfil the whole *law* and the *prophets*. Which *no* works of any one preceding *prophet* did or could do, not excepting MOSES to whom HE, as most nearly united, *spake* face to face, Deut. xxiv. 10. And this consideration that *miracles* proved, though not equally, this GOD was *with the prophets*, shews that His were an evidence particularly adapted to the *Jews*, whose fathers had been all along accustomed to it.

On this account no *miracles* were permitted to be brought by any but His *types*. For *miracles* being the certain effects of an *over-ruling* power, and it being man's duty thankfully to acknowledge and humbly to adore the LORD as the creature's *sovereign* and as the ruler of all events, they were in their very nature accommodated by giving *proofs* of this sovereignty to *reclaim* man to his duty. Because it required no great skill in logic to infer that HE who made the creatures *obey* HIM, contrary to their natural course, must be their *Lord*. It was the demonstration to the *sense*, which some have called

called for who will not believe the *word*; more so when attended with *declarations* that He gave them for evidences of any person's mission; and because it is *such* throws those who most treasonably ascribe them to an *unclean spirit* beyond all *possibility* of conviction, and so makes them *incapable* of forgiveness in the church here or in the world to come, *Mat. xii. 32.* Accordingly this *WORD* (or *MEMRA* as the *parabrazs* call *HIM*) who *made the world*, *Pf. xxxiii. 4*, reserved it as His *sole* prerogative thus to *over-rule* nature or *predict* events, whenever it was needful to evince His *sovereignty* to *rebellious* idolizers of the *creatures*, or to convince His servants it was He, who spake to them, or would bring a thing to pass, *Is. xxi. 22, xlv. 10, xlviii. 5.* For had it been permitted to others to work them, they could not have been urged as proofs of His *sovereignty* as it would then have been doubtful *who* wrought them, and consequently no certain argument could have been drawn from them, when He did appear, that He was *the WORD* *JEHOVAH*, [*JE*] *the ESSENCE*, [*EMMANU-EL*] *WITH US*, *THE INTERPOSING GOD*, or, as His *types* were called, [*UMMI-EL*] *WITH ME* (is) *THE INTERPOSING GOD*, *1 C. iii. 5*, [*AMMIHUD*] *WITH ME* (is) *THE GLORY*, [*AMMI-SHADDAI*] *WITH ME* (is) *THE ALMIGHTY*. Whereas, viewing them in *this* light, they were not only

arguments of the DIVINITY, but what is more, of what our LORD urges them for, *Joh. xiv. 11*, appropriate and satisfactory proofs in their saving effects of the presence of this GOD THE SAVIOR, as they were afterwards signs of HIS apostle, with whom as his member HE also was, *2 Cor. xii. 12*. Nor is it any objection to their being such, that some works seemingly of this kind were done in EGYPT by the (a) magicians, *Ex. viii. 7*, or by the false prophet, or that the devils possessed and disordered men. Because what the two former did was, like the lying wonders, *2 Thes. xii. 9*, the effect of artifice, by [לִּשְׁמֵי לֵטִימִי] secret practices; and the latter had the power to infest men, and were permitted only to prove the people, as declared *Deut. xiii. 3*. or to deter others, and then only, when this LORD had before shewed, or would evince HIS sovereignty not only over all visible nature, but over things invisible, over diviners and the craft and wisdom of the world, *Is. xlv. 25*, *1 Cor. i. 20, 27*, over the prince of the power of the air and his agents, by detecting every invader of HIS prerogative, and asserting and

(a) So truly has *Le Moine* thus described them. Indeed it is clear from the context that the magicians thought those of Moses such, or were willing they should be so esteemed, 'till convinced, *Ex. viii. 19*, they could not bring lice upon man and beast, &c.; which extorted this confession from them, 'This is the finger of God. But we find nothing will soften some persons' hearts into that humble faith, which worketh by love, and so produceth true repentance.

and demonstrating HIS claim to be the sole LORD of all. So that when JESUS came, as HE of old did, with those evidences of HIS supremacy and wrought these saving works HE clearly proved HE was the predicted [JE] ESSENCE and NAME. We therefore find it have this weight with many; it made NICODEMUS confess the GOD with HIM, *Joh. iii. 2*, and five thousand men conclude, *This is of a truth that prophet which should come into the world,* (in whom they knew the word *JEHOVAH* was,) and so desirous to make HIM a king, *c. vi. 14, 15*. We hear some, 'tis true, saying, *What sign shewest THOU then, &c.?* But when CHRIST offered HIMSELF on the evidence of the supporting miracle HE wrought as the great sustainer of fallen man, as the true bread from heaven, *ver. 32*. many of the people believed on HIM, *c. viii. 31*, as the CHRIST, with whom we see, *p. 123-4*, this [JE] ESSENCE was, and with an appeal to this evidence said *Is not this that prophet? Is not this the CHRIST?* though some were kept back with a *Have any of the rulers believed on HIM?* Nay, that HE was this GOD, THE ESSENCE THE SAVIOR as well as the great prophet in one person was a common (a) notion. For upon HIS raising the widow's

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(a) That this was so of old appears not only from the king of Israel's answer *2 K. v. 7*, importing GOD only killed and made alive, and that he was not such; — from the type [EX-1-ana]

son to life in the presence of a *very great multitude*, Luk. vii. 11, 14, 15, *there came* (as there well might) *a fear upon all, and they glorified [ton THEON] the GOD*, saying, that the *great prophet* is risen up *among us*, (referring to the *man* and Deut. xviii. 15,) and (with reference to His Divinity) that [o THEOS] the GOD had visited His people; and this rumor (or report) CONCERNING HIM *went forth throughout all JUDÆA, and throughout all the region round about, ver. 17.* Here then the *creed*, proclaimed by an *assembly* before, and more numerous than that of Nice, and in the hearing of this truly *infallible person*, who did not contradict them as HE would have done if they had erred, was this, that JESUS was the true [ELIJAH] GOD THE ESSENCE the great prophet to come. Which, as it accounts for His saying, *Ye know whence I am, Joh. vii. 28*, and for the *fear* of the people, which the *priests* stood in, shews also to *whom* the wondering multitudes gave praise, when finding the *dumb speak, the deaf hear, &c.*

they [SHA] GOD THE SAVIOR's nevertheless bidding NAAMAN come to him that he might know there was a prophet (with whom God was, as NAAMAN afterwards confessed a God) in ISRAEL, ver. 8, — and from prophet and a man or person of God, (the TRINITY,) being synonymous terms, ver. 14, 15, but also from [ELIJAH] THE INTERPOSING GOD THE ESSENCE and [ELISHA] THE INTERPOSING GOD THE SAVIOR being expressly styled the prophet, as is asserted under many other titles. Indeed the word NEBA signifies *One come into* by this God so as to be inspired, &c. by HIM. Nor did the very *beathens* forget to say, however they perverted truth, that their pretended prophets were full of their god, light, &c.

they glorified the GOD of ISRAEL, *Mat. xv. 31, &c.*; and that it was *this* person, even *the* GOD, that was glorified IN HIM *Joh. xiii. 31*, and by JESUS taught them in accomplishment of *Is. liv. 13. they shall be all taught of GOD.* For GOD will not give his glory to another, *Is. xlii. 8.* but glory was given to JESUS, who, *Luk. iv. 15,* was glorified of all; therefore they considered HIM as truly and naturally GOD. Which HE again proved HIMSELF to be when HE authoritatively forgave sins as GOD, *Luk. v. 21.* by the confession the charge of the Jews implies. In *Mat. v. 20*, the relieved demoniac also, being bid to shew how great things GOD had done for him, published how great things JESUS, THE ESSENCE THE SAVIOR had done unto him, *Luk. viii. 38.* So HE concluded HIM to be a GOD from these works, and, as knowing the H. name, understood it included in JESUS, as it is, and by so doing transgressed not, but obeyed the command. Further, when one of the ten lepers saw himself healed, we read he turned back and with a loud voice glorified the GOD, and fell down on the face at His feet giving HIM thanks: for he was a Samaritan, *Luk. xvii.* In which words there is no other antecedent but the word GOD. It was GOD then at whose feet he fell down, but the feet were those of JESUS, therefore he concluded HIM GOD and fell down before HIM; the act of worship forbid Cornelius *Acts x. 25, 26,* by PETER, and

and JOHN by the ANGEL, *Rev. ii. 8*, but here practised unreprieved to, and allowed by JESUS, which, had HE not been GOD, had been a glaring transgression of the *first* and *second* commandments. Indeed it was only *one* returned to do *this*, and he a *stranger*, reading this loud lesson to *them*, as to *us* now, that it is not *all* whose fouler *leprosy* of sin our LORD took away, (like *that* of their fathers, *2 Cor. xxxvi. 16*,) who will return from their former paths, (wherein they turned, as men now, *their backs on JEHOVAH*, *Neh. ix. 26*.) to *confess* the GOD in HIM, and will *fall down* at HIS feet, and *give HIM thanks* for it; but *be* alone, who by faith *sees himself* healed of his sin, though by nature *estranged* from GOD and HIS love, and *hated*, if not by *the JEWS*, by the men of the world, *Joh. xv. 19*. So it was the sight of HIS works at HIS death made the Roman centurion cry out, *Truly This was the SON OF GOD*, *Mat. xxvii. 54*, which *the JEWS* allowed imported (a) HIM to be GOD. It was the view of HIS wondrous living with HIS wounds drew forth THOMAS's confession, the pattern of every true *Christian's*, MY LORD [ADONAI] and MY GOD [H. EL] the titles of this JE. HIS works drew forth the disciple's worship of HIM as such on HIS *ascension*. And they

(a) *Joh. x. 31*. And it is worthy our notice that the whole council in their question admitted the existence of the person of the SON OF GOD, taught in *Dan. iii. 25*, but disallowed CHRIST's claim on account of HIS poverty, &c.

they will never fail to produce this confession and worship of HIM in him who has a true discernment of spirit; as we may gather from the man's words whose sight was restored, *Job. ix. 32, 33. Since the world began was it not heard that any man opened the eyes of him that was born blind. If this were not a Man of GOD (the Divine persons) HE could do nothing; and from his adoration of HIM as the SON OF GOD, ver. 35: on the contrary, to such as collect not HIM to be nature's LORD from the exercise of His power over it we may say with this man to the Pharisees, Why herein is a marvellous thing, that ye know not WHENCE HE is, and yet HE hath opened mine eyes. For over-ruling the creature or forming it over again was such an argument of HIS being of GOD, (the Divine persons, (for whom [THEOS] GOD is used by the 70) and so their sovereign Creator, that it is marvellous even in CHRIST's eye (Mar. vi. 6.) that men should not believe. To this evidence therefore louder than the Baptist's testimony our LORD refers his disciples, as a conclusive proof of His being the MESSIAH, the JE who should come to be their strength and salvation, Mat. xi. 4; shewing us that they, who are so far the Baptist's disciples as to see themselves the poor in spirit, who need the good-tidings, or gospel, Is. lxi. 1, and called to repentance, and think seriously*
of

of returning to God in a way suitable to His attributes and *their* wants, that they may be *cleansed* from their sins, and have their *dead* affections raised to newness of life, &c. will rest in these *similar* acts as full proofs of His being the MESSIAH OR ANOINTED of JEHOVAH, or that JEHOVAH was *really* with HIM, as *typically* with JESHAUA, working *salvation*. For enemies were so convinced *miracles* were done by this NAME JEHOVAH, or, what also from *Acts* ii. 21, 28, appears to be the same, by the NAME of JESUS CHRIST, that they had no way to prevent it's spreading further among the people than by *straitly threatening* the apostles that they should *speak henceforth to no man* in this NAME. Because their evasions could not persuade all to think this *Divine* person would have permitted *another* to do, as JESUS *did*, what HE HIMSELF *only* had promised to do, or have so co-operated with an *imposture* to mislead His people. And though *others* in the *last* centuries to the blasphemous folly of imputing them to *Beelzebub*, who would never *cast out* himself or *be divided against* himself to the ruin of his *own kingdom*, *Mat.* xii. 26, have, to elude the evidence, added this falsehood, (which lays them open to every imposture,) "that the MESSIAH will work *no* "miracles in proof of His mission:" yet this is a glaring contradiction to SS and their own

own *Rabbis* who affirm "HE will work greater
 " than MOSES." For how then could HE be
 the GOD working *wonders* or *miracles*, (see
 p. 191,) the *wonderful one*, *Is. ix. 6*, the *prophet*,
 like unto MOSES, who confessedly wrought *mi-
 racles*, and whom they were to *hear*, as now
 CHRIST, on pain of being cut off? *Deut. xviii.*
18, 19. Since then JESUS alone wrought
 what this GOD, the [EVA (a) Gr. AUTOS]
 EXISTING ONE, [JE] the ESSENCE predicted
 HE would, it is plain, without urging His *mi-
 racles* being *signs* of the salvation given to be-
 lievers and of course the works of the *omniscient*
 GOD who was to effect it, that HE by these
proper, and I may say, for the world that *knew*
 not GOD, *necessary* tokens of His sovereignty
 and grace *Acts xiv. 3.* demonstrated HIMSELF
 this (b) *promised* [JE] ESSENCE THE SAVIOR
 D d and

(a) To the authorities already urged p. 150, for the usage
 of this word for this person, I shall beg leave to add that Dr.
 Casle under the word [אֱלֹהִים] EVA says it is "the name of GOD,"
 according to Rittang Jetz, 164, 168. R. David and Aben
 Ezra and others interpret *Pf. cii. 28*, of "the times of redemp-
 tion," and Ob. Gaon as the apostle *Heb. i. 12*, expressly of the
 MESSIAH. And the MESSIAH is concluded to be [EVA]
 i. e. GOD on this evidence of the JEWS — The *Arabic* word
 for it *Id* is put also for this [EVA] GOD in *Pf. xcix. 2*, *Gen.*
xlix. 10. The *Syriac* has for CHRIST is the same in *Heb. xiii.*
8, the word for GOD, &c. ; and the *Ethiopic* very often.

(b) The *heathens* very low down retained this belief, that
 their supreme god was to be their guardian and savior, as ap-
 pears

and our obligations to believe HIM such for the very works sake ; to believe, in the O. T. phrase GOD in the midst of HIS tabernacle, *Pf. xlv. 5* ; in that of the N. T. the FATHER (the GOD-HEAD greater than the Man) and HE [the Man "inferior to the FATHER"] are ONE, *Joh. x. 30.* as represented in [AH-AB] THE UNITED ONE THE FATHER, I K. vi. 29. the typic king and prophet ; [AHI] THE UNITED ONE ; [AHI-JAH or JE] THE UNITED ESSENCE, the typic hero, LEVITE, priest, I S. xiv. 3, prophet and prince ; [AHBEN] THE UNITED SON ; I C. ii. 29. [AHI-MELECH] THE UNITED ONE THE KING, the priest, I S. xxi. 1, &c. ; names, which without this reference to HIM it had been *prophaneness* to have borne, but now loudly concur to speak the gospel truth and confirm this import of JESUS, this prince of names. It may not be unnecessary to remark, that HIS prophecies are a part of these works, *Joh. xiv. 10.* And these were more numerous far than those of any prophet before HIM

con-

appears from Ovid and this inscription on a coin of Nero's, *Jovi custodi*, "To Jupiter the guardian ;" and this on one of Diocletian's, *Jovi conservatori*, "To Jupiter the savior," or "preserver," on another of his, To Jupiter "the savior" or "preserver [orbis] of the world," mentioned in Chartarius's *Imagines decorum*, p. 72. They drank too we find their "parting cups" to the praise of [*Dies soterus*] Jupiter the savior. See Schol. in *Aristoph.*

concerning the state, not of *one*, but of *all nations*, and the *present* and *eternal* condition of every *individual* person, *Joh. ii. 24*, and *daily* fulfilling on the scattered *Jews*, *Mat. xxiii. 38*, *c. xxiv. 2*, and *others*. Which supplies us with another argument of His Divinity. For if this GOD [JE] THE ESSENCE, the WORD spake in (a) and by the prophets, it follows HE spake in and by, and was more eminently with the SON. Accordingly as this is affirmed in *Heb. i. 1*. so CHRIST said, agreeable to the prediction concerning HIM in *Deut. xviii. 18*, *I will put MY words in His mouth*, &c. the word which you hear is not mine but the FATHER's that sent Me, *Joh. xiv. 24*. and The words which I speak to you I speak not of Myself, but the FATHER that dwelleth in Me, HE doeth the works, *ver. 10*. — As HE hath said unto ME so I speak, *ver. 50*, and HE justly urges His prophetic character as a proof of His being the I AM, JE, JEHOVAH as well as Man in *ver. 29*. For truly to foresee and predict events is His sole prerogative, as claimed in *Is. xlv. 25*; since it implies an almighty ability so to over-rule the creatures without interruption of their free-agency in the execution of His own council as to bring

D d 2

about

(a) *Pbilo* calls "a prophet the interpreter of the God [endothern] "within or inwardly dictating the oracles — "that there might be no error." *De præm. & pæn. p. 711*.

about in them the things to be predicted ; and *so* to discern every thing that shall fall out, notwithstanding the seemingly jarring counsels of the nations, as certainly and circumstantially to *fore-tel* them. Therefore their accomplishment, as at the resurrection, (compare *Mat. xx. 18, 19, &c.* with *c. xxviii. 6*, and *Rom. i. 4.*) equally speaks (a) HIM the ESSENCE THE SAVIOR.

(a) Nor less the *divine inspiration* of SS. Here it may be observed, in refutation of some opinions lately adopted, that it is not merely the *sense* but the [graphie] *graving* or *scripture* of it which is said, *2 Tl. iii. 16*, to be [Theo-pneustos] of *divine inspiration* or *God-inspired*. And indeed how sentiments can be revealed to man, as he is, otherwise than by signs or words, how faith built on the words of a man, however true, should be a *divine* faith, or words *uninspired* be the word of GOD *1 Tb. ii. 13*. — how men should *speak* as the HOLY GHOST gave them utterance, if HE did not give it, *2 P. i. 21*. how words untaught by HIM, or which man's wisdom taught, should be words, not which man's wisdom teaches, but which the HOLY GHOST teaches, *1 Cor. ii. 4, 13*. or how words put together under any other than *divine* direction should predict facts circumstantially to take place, some 1700, some 4 or 5000 years afterwards, are paradoxes no parade of learning can make out, contradictions no glossing comment or art of man can reconcile. However therefore others forget *Is. lv. 9*. let us abhor the slander of the speech of the KING of kings as not HIS own dictating, and hold fast the *divine* inspiration of this written word, as the only ground of the CHRISTIAN's faith.

CHAP.

CHAP. IX.

This further proved, in answer to Limborch's JEW and others, from several plain declarations of the Divinity of Jesus in the New Testament, considered as made in the known phraseology of the Old Testament. — referred to, if not given by the apostles — Why HE is distinguished as the SON of DAVID, the SON of GOD, and the SON of man.

TO the evidence already produced it would be injurious not to present to the reader the testimonies we have of the *propriety* of *this* interpretation in some declarations of our LORD and HIS *apostles* concerning HIS *Divinity*, given purposely for the fuller conviction of men, of the JEWS in particular, in the very *phrase* and *style* of the O. T. that was known to import it. Which will clearly shew how falsely *Limborch's* JEW surmised, as others amongst us have done; that none *such* were made, and that even *all* these witnesses would not, (as he in contradiction to his assertion that one “ who laid claim “ to this NAME would deserve to be stoned,” affirmed it would,) convert them *all*; though they *did* and *will* turn *many*, I wish they might *all*, to believe in HIM as this [JE] ESSENCE, *this respectable and glorious NAME* in the flesh.

For,

For, not to insist on *Mat.* ix. 13. compared with *Pf.* lv. 22. as amounting to this, HE, at whose *doings* every one *wondered* being *amazed* at the *POWER* of *GOD*, *Luk.* ix. 45, whom they expected to be in *man*, *Act.* viii. 10, affirms in *Joh.* v. 17. *My FATHER* (the name of HIS GOD-HEAD, *Deut.* xxxii. 4, 6, *worketh hitherto and I work*, i. e. conjoined in ONE, *Joh.* x. 30. And the *JEWS* so understood HIM, but *sought the more to kill HIM*. In c. v. 33, and vi. 46, HE says, HE is the [O ON] ESSENCE OR EXISTING ONE (a) who (as is affirmed *Pf.* xviii. 9. *If.* lxiv. 3, and the type [JARED] THE 'DESCENDING ONE, I C. i. . . *prefigured*) came down from heaven; but they *mur-mured* at HIM, *ver.* 43. c. xxviii. 29, c. viii. 12. On the *Pharisees* saying, THOU *bearest record* of THYSELF, THY *record* is not true, *JE-SUS answered*, &c. *though I bear record* of MYSELF yet MY *record* is true. For I know whence I came, and whither I go, &c. Ye judge after the flesh (seeing no more than a *man* in me and that truly [ONI] an AFFLICTED (b) one,) &c.

MY

(a) So truly is HE in the *creed* said to be of the *same* or *one substance* or ESSENCE with the FATHER, the *first* person. Which is indeed proved throughout this treatise, as *this* person is here shewn to be styled JE, the H. word for ESSENCE OR EXISTING ONE, and JE to be as expressly called JEHOVAH, the name of the *DIVINE nature*.

(b) The suffering of this promised *seed* was set forth by that of HIS type [ISAAC] THE ONE TO BE THE JOY, as he was of his *mother's* and others hearts, though *laughed at* by the flesh.

FOR

My judgment is true: for I am not alone (a single nature) but I and the FATHER that sent ME in conjunction, according to the sense of the H. [1] U, so two natures in one, which are a legal evidence, viii. 17, 18. For it is also written in your law that the testimony of two men is true, I (the Man) am one, which beareth witness of MYSELF, and the FATHER, that sent ME (and dwelleth IN ME) beareth witness of ME. They said indeed, as some may say now, Where is thy FATHER? ver. 19, and the answer was and is, Ye (though ye see ME a Man) neither know ME nor MY FATHER, if ye had known ME (that is, who I am) ye should have known MY FATHER also, as in c. xiv. 7. henceforth ye know HIM and have seen HIM. To which

For objecting this against CHRIST's being such will prove ISAAC was not such. Happy therefore were it for the JEWS if they would consider him as a figure; then would they soon plead the passion of CHRIST this true ISAAC, as they now do that of the type in their solemn prayer on the first day of the month before the day of atonement, which begins with [ZECHER-NI] "Remember me, &c." and is in the rituals Seder Teppilloth, p. 113, saying "O our God, the GOD of our fathers, remember the binding with which ABRAHAM bound ISAAC his son upon the altar," &c. doubtless in consequence of the promise Gen. xxii. 17, 18; but confining seed to ISAAC and not respecting it as the true seed of the woman, both the ESSENCE and Man, Gen. iii. the son of ABRAHAM, Mat. i. 1, who now saw CHRIST's day in a figure, Job. viii. 56, according to the patriarch's words THIS DAY in the mounted-up nature HE shall be seen, which was the reason of his prophetically calling the place JENOVAN [JIREH] SHALL APPEAR, Gen. xxii. 15. For this alone is, what they say the type, ISAAC's bearing the cross or wood and resurrection from death are, the ground of all prayer.

which he adds, *Ye are from beneath; I am from above; ye are of this world; I am not of this world; ver. 23; If GOD were your FATHER, ye would love ME; for I proceeded forth and came from GOD (the Divine persons, &c.)* After which declaration of the *two* natures in HIM, causing HIM to speak of HIMSELF in the plural number, *c. iii. 11, WE speak that WE do know, &c.* HE might well say to some, *Why do not ye understand MY speech?* and thus resolve it, (even) *because ye cannot hear MY word, ver. 43.* I say, to some. For after saying *I am from above*, JESUS thus spake, *ver. 24. I said therefore unto you (because I am this FATHER from above) that ye shall die in your sins, for if ye believe not that [EIMI, Ex. iii. 1, 4,] I AM ye shall die in your sins, &c.* and tho' then indeed they understood not that HE spake unto them of the FATHER, *ver. 27, yet, 28, when HE said unto them, When ye have lifted up the SON of man, then shall ye know that I AM, and (as a proof of it) that I do nothing of Myself, but as My FATHER [this I AM] teacheth ME so I do — and HE that sent ME is WITH ME, the FATHER hath not left ME ALONE, it follows, As HE spake these words many believed on HIM.* For here he openly proclaimed HIMSELF the I AM, the very SENT person JEHOVAH, who spake to MOSES, who was before ABRAHAM, and whose day ABRAHAM saw, *ver. 58, before whom*

whom MOSES *fell*, as the people did, when they came to apprehend HIM, c. xviii. 6; though for *this* the JEWS took up stones to stone HIM. Further, HIS *disciples* believed that HE came out from GOD (the *divine* persons) c. xvi. 27, and when HE had said in confirmation of it, ver. 28, *I came forth from the FATHER* (the first person) *and am come into the world: again I leave the world, and go to the FATHER*, they said, *Now are we sure that THOU knowest all things, and needest not that any man should ask THEE. By this we believe that THOU comest forth from GOD* [the *Divine* persons.] On which our LORD, while HE foretels their defection, makes this fresh declaration ver. ³⁸38, *I am not alone, because the FATHER* [the *Divinity*] *is WITH ME.* And after HIS resurrection for our justification, which shook all HIS creature, nature, HE admits THOMAS's confession of HIM as HIS LORD and HIS GOD in the presence of all HIS disciples, *Joh. xx. 28*, saying, *Thou hast believed*; which was equivalent to affirming HIMSELF so, and declares them *blessed* which, as nearly worded in 2 *Esdr. i. 37*, though they have not seen HIS person, have yet *believed*, even this truth, that HE is *our LORD*, [answering to H. ADONI,] and *our GOD*, [H. EL]; or other words, that HIS *natural body* is what *is mystic*, the church is called, the temple of GOD, 2 *Cor. iii. 16, 17*, c. vi. 16. with re-

ference to its type styled *the house of God*, Gen. xxviii. 17, of *JEHOVAH*, of or for (this person) *the NAME of the LORD GOD of ISRAEL*, 2 C. vi. 6, &c. And so far are these words from being an exclamation that they are a direct address to, and so titles of, and here received in the assembly of the *apostles* by their truly infallible head, *CHRIST*, as the right creed or belief concerning *HIM*.

Do the various sorts of *Arians* and *Socinians* object that *PETER* in *Act. ii. 22*, calls *HIM* a *Man approved of GOD among you by miracles and wonders and signs*, which *GOD did by HIM* in the *midst of you*, as ye yourselves also know, and urge this as a proof of *HIS inferiority*? I must answer, *these words confirm HIS Divinity*. For 1. they describe *HIM* to be a *Man* or person of *GOD* (the *Divine persons*) with reference to the *O. T.* phrase [*AISH ALEIM*], which *HIS types*, *MOSES* and *ELIJAH*, &c. were with whom this person in *JEHOVAH* is said to have been (see p. 89,) and *approved* or *demonstrated* to be *such* by miracles, &c. 2. Because the *GOD* is said to have done these *miracles* [*dia*] or *through HIM*. For then *HIS works* were the *works of GOD*, and *HE one* or *united with GOD*. And if it is objected, that a man is said to do by *another* what he does *not* in his own person, as to pay money or the like, by his *servant* or *deputy*, this in fact is a confirmation of

the truth. For in such cases the servant is in the law's eye *one with his master*, "all one" as we speak, and is deemed to be so connected with him in the flesh by covenant at such time as to be the express image of his person: on account of which connection and union it is that the master is said to do what his servant does: because in other cases the actions of the *one* are not those of the *other*. Therefore saying "God did the miracles by HIM" is saying "God united or ONE with HIM", or, as it is worded in John, dwelling AN HIM, did the works, and consequently proving that He was the Man or person of or from God [the Divine persons,] both God and Man. Which the hearers, well acquainted with the phrase of the O. T. and with what was before witnessed on His birth, in His life and at His passion and resurrection, must have so understood. And this the additional proofs further evince, which are urged in ver. 19, 20, 21, 25, 34, 36, where He is spoken of as predicted to be LORD, [H. Joel JEHOVAH] and the NAME of JESUS CHRIST made, as remarked, synonymous with the [H. Shem JEHOVAH] NAME of the LORD; to which testimony given at the pentecost before the body of the nation then obliged to appear, the noble convert Rom. ix. 5. proclaims CHRIST, as signified by the H. Barachiel, the GOD BLESSED for ever, the title of the Divinity, 2 Cor. xi. 31, though coming of the

Jews as concerning the flesh — If the writer of 2 Esd. ii. 34, 36, calls HIM the SAVIOR — the LORD ALMIGHTY, saying, *Look for your shepherd, — Flee the shadow of this world,* (shewing they considered the things seen as types of the things not seen) *receive the joy of your GLORY, I testify my SAVIOR openly, receive the gift that is given to you, and be glad and give thanks to HIM that hath called you to the heavenly kingdom, &c.* if BARUCH styles HIM the EVERLASTING SAVIOR — the EVERLASTING GOD, c. iv. 8, 22, and Eccles. li. 1, GOD my SAVIOR, and Judith THE LORD THE SAVIOR of them that are without hope, c. ix. 11. the inspired apostle calls HIM GOD in CHRIST, 2 Cor. xii. 19, (as typically with the figurative MESSIAH's of old, see p. 90, 122,) speaks of HIM, 1 Tim. iii. 16, as GOD our SAVIOR, (answering to the H. ELISHA, see p. 196,) as JUDE does, ver. 15, and declares the fulness of the GODHEAD in HIM bodily, Col. ii. 9. To express it still more clearly we find the two natures, the GOD and our FATHER and (the Man) our LORD (as (a) one) JESUS CHRIST spoken of 2 Th. iii. 11, under

(a) To us (there is) one God — and one LORD JESUS CHRIST 1 Cor. viii. 6, on which passage Theodoret p. 159, unanswerably remarks, "But if the Arians and Eunomians say that the one GOD excludes the SON from the Divinity of the FATHER, let them attend to the following words, and one LORD. For if because there is one GOD THE FATHER the SON is not

" GOD

under the *singular* verb [kateuthunai] *direct our way*, &c. Which indeed I apprehend is the reason we meet with the *two*, CHRIST and GOD, joined in other places, as *Ephes. v. 5*, &c. and *the gospel of CHRIST*, 2 *Cor. ii. 9*, is called *the gospel of GOD* c. xi. 7, and why we read of *the mystery of GOD and of the FATHER and of CHRIST*, *Col. ii. 2*. In *Heb. viii. 8*, &c. a prophecy of a *new covenant* (to take place of course of *the old*) is cited, whose application the concomitant circumstances mentioned in *Jer. xxx. 7, 17. c. xxxi. 6, 7, 8, 9, 15*, clearly point and secure to the *holy JESUS*, where the true SAVIOR, SHEPHERD, REDEEMER and FATHER says *I, [JEHOVAH] will be to them a GOD, and they shall be to ME a people*. So that affirming the prediction accomplished in JESUS is declaring HIM this JEHOVAH, this SHEPHERD, &c. this GOD, who was to appear according to *Lev. xxvii. 12. I will set MY tabernacle among you, and I will walk among you*; and in the words of *BARUCH, iii. 36. be seen and converse with man*; who said *Mat. xxiii.*

37.

"GOD, then neither is the FATHER LORD, because there is "one LORD JESUS CHRIST. But let the blasphemy fall on "their own heads. For the holy apostle evinces the equality by "using the same word *one* alike for both the FATHER and the "SON, and shews the word LORD is equivalent to the word "GOD." Eusebius accordingly, amongst other titles of CHRIST calls HIM "the [eis] ONE and ONLY GOD, *Eccles. lii. 1. x. c. iv. p. 18.*

37. *How often would I have gathered you, &c.* the act ascribed to JEHOVAH in SS and therefore rightly attributed to *this* person in 2 *Esd.* v. 30. Nay our LORD speaks of *these* very things as taking place in the *new* dispensation, saying in this language of the O. T. *I make all things new* — *Behold the tabernacle of GOD with men and HE will dwell (b) with them* — *The GOD HIMSELF shall be with them, Rev. xxi. 3,* and — *I am ALPHA and OMEGA the beginning and the end, c. i. 11, & al.* — *he that overcometh shall inherit all things, I will be his GOD, and he shall be MY servant, c. v. 6.* Words so expressly declaring HIM this GOD that I am at a loss to know how it could be more evidently done.

On this account, when JOHN saw the LAMB to be sent to the RULER, &c. *If. xvi. 1.* and by faith pleaded slain for or in the (c) stead of us,

(b) Hence, because this person was to be incarnate and dwell with men, we find the type of HIM called [SHECHANIAH or JE.] THE INDWELLING ESSENCE 1 *Cbr.* iii. 21 and 24, 12 and 2 *Cbr.* xxxi. 15.

(c) That the Greek preposition *anti* has a vicarious signification, like that of the H. ТЕНЕТН, needs no other proof than what we are supplied with from *Xenophon* in his *Cyropædia*, l. III. p. 51. l. 46. *Edit. Leunclav. Basil.* where *Cyrus* says to the *Armenian king*, "Tell me if any one had obtained a command in your service and failed of his duty, whether you would have suffered such an one to have continued in his command, or would have appointed another [αὐτ' αὐτῶν] in the place, or instead of him?" For what can yield the reader a clearer idea

as ever we would see the face of GOD or escape the wrath to come, it was with fullness of GLORY (d) signified by seven horns. In c. vii. 9. the countless multitude, whose life, when on earth, was hid with CHRIST IN GOD, and who (transporting thought!) shall appear with HIM in GLORY as members of HIM, who is crowned with it, Col. iii. 3, are represented crying salvation to our GOD that sitteth upon the throne and to the LAMB, as one person: otherwise this would contradict Ps. iii. 8. which ascribes salvation to JEHOVAH only. And because the LAMB is this GOD, as His type is styled [JOSHAVIAH] THE ONE TO BE THE LAMB OR EQUIVALENT ONE (e) THE ESSENCE, and this GOD,

idea of substitution, like that of one king [ТЕНЕТ] in the stead of another, Gen. xxxvi. 33, 34, &c. I cannot conceive. And to shew this important truth, that the MESSIAH offered a vicarious sacrifice for us that we guilty creatures might have peace with God through his blood, the Socinian may see His type the priest called [ТАНАТ] the SUBSTITUTE, or VICARIOUS ONE, 1 Cbr. vi. 37, another 1 Cbr. vii. 20, and the very mansion the people dwell in, Num. xxxiii. 26, the figure of CHRIST as such, in whom His people are said to dwell, 1 Job. iv. 12, 13, as He in us, Eph. iii. 17.

(d) As the sons of NUN and JENOSHEDECH with the typic glory and crown.

(e) H. יוֹשִׁיעַ 1 Cbr. xi. 46, a valiant one. For the lamb in H. is [שָׂרָה] SHE, which comes from שָׁוָה "to be equal, "equivalent," or "adequate [ל] to or [ב] for any thing, Prov. viii. 11,—xxvi. 4, as by way of exchange put for it, or to the wants of another, and so a profit (according to R. David, Abraham,

GOD, what HIS type is called [ELISHA] (f) THE INTERPOSING GOD THE LAMB, the angels in ver. 11, are said on this occasion only to worship the GOD and give HIM the blessing and glory, &c. attributed to the LAMB, c. v. 12. So on account of this union of natures in CHRIST

in Abraham and Moses, and Mercer, or, in plainer English, what is [pro] for another thing, without the intervention of which we must go without it. And this name describes the lamb, as this equivalent or adequate and so a profitable one: which it is, as giving us its fleece for cloathing, and its flesh for food, its life to support us in life, and being of old given in exchange for other things, and further as being on these accounts a proper type of the LAMB OF GOD, who was to give HIMSELF in exchange as (the name Gen. xiv. 5, denoted) an adequate price for us, &c. offered as the figurative equivalent, or profiting one for the people unto GOD. For though there are several names for the lamb, (as [כֶּזֶבֶד] KEB, &c. used in typic title) yet under this was the lamb for a burnt-offering, Gen. xxii. 7, 8, and the passover lamb to be taken and slain, Ex. xii. 3, denoting CHRIST as such suffered for us, though such HE could not be without being also the [J]E ESSENCE, the [EL] GOD, and so of infinite avallance and merit before the LORD. O that we may plead HIM such by faith and experimentally find HIM this profiting one supplying us with HIS righteousness for our robe, with HIS flesh for our meat, with HIS SPIRIT valiant in us to amend our lives, and raise us to HIS glory, HIM without whom be or have a man what he may, all is unprofitable, all is lost, he will be undone for ever and ever! The most high GOD requires, our wants and interests loudly demand, whilst nature in her lamb represents and echoes the fitness of our most holy faith in this LAMB THE ESSENCE, alone valiant to make our peace with GOD, to procure our pardon, to render our minds conform to HIS image, to preserve us to HIS heavenly kingdom.

(f) H. אֱלִישָׁה, Gen. x. 4. So interpreted by Marius de Calasio and Leigh in Crit. Sac.

in c. xi. 15. *the kingdoms of the world* are called those of our LORD (answering to H. ADONI) and His CHRIST, jointly as of one; otherwise it would contradict *Pf. xxii. 28, the kingdom is the LORD's, &c. xcvii. 1 :* and it follows (not they but [*Basileusei*]) HE shall reign for ever and ever, though the two words LORD and CHRIST are clearly the antecedents. Which union, as it is allowed by *Kimchi* on *Jer. xxiii. 6*, who in *Ikkarim Or. 2. c. 28*, interprets *JEHOVAH the MESSIAH*, is further confirmed by *ver. 17, 18*, compared with *c. vi. 6*. Again in *c. xx. 6*. it is said of those, who have part in the first resurrection, (when, as *2 Esd. vii. 26*. speaks, *the bride shall appear and come forth and be seen, that is now under the earth, &c. for MY SON JESUS shall appear with those that be with HIM*) they shall be priests of the GOD and the CHRIST, and they shall reign, with (not them, as might be expected if they were different persons as *Cerintus* feigned, but) HIM (one person, though GOD and CHRIST the anointed human nature or MESSIAH) a thousand years. In *c. xxi. 22*, we find it said, for the same reason, *I saw no temple in it (the city) for the LORD, the GOD, the ALMIGHTY* (answering to H. SHEDI, the title of this person in *Job v. 17, &c.*) *is the temple of it, and the LAMB :—* both making up one living temple. In *ver. 23*. we also read *And the city had no need of the sun neither of the moon to*
F f shine

shine in it: for the GLORY of the LORD (answering to the H. CHEBOD JEHOVAH and the name of His type HODAJAH or JE, THE GLORY THE ESSENCE) *did lighten it and the LAMB is [the light, G. Luknos] the candlestick or lamp thereof, in which is this person the GLORY JEHOVAH is united, as the light of this world to a lamp: words which allude to the lamps of the temple and describe HIM as the name of His type in Jer. xxxii. 12. [NERIAH or JE] THE LAMP THE ESSENCE does. And in c. xxii. 1, 3, the throne is called the throne of the GOD and the LAMB, as one person; and to shew this still more plainly it follows, And (not the plural word their, but the singular) His servants shall serve (not them, though the antecedents are the GOD and the LAMB, but) HIM (as one) And they shall see (not their, but) His face, ver. 4. Therefore as the beloved disciple asserts the Divinity in the beginning of his gospel, our LORD at the very close of His revelation to him and of the N. T. confirms it, saying ver. 16, I am the ROOT and the offspring of DAVID, the root of him as his LORD, this [EL] GOD, this GLORY JEHOVAH, his offspring as Man born of the blessed Virgin, of the house of DAVID, Luk. i. 27. and so on this account also the [JE] ESSENCE THE SAVIOR in the flesh, which the name JESUS speaks HIM.*

For

For as *the* JEWS know the term *root* signifies God the common *father* of ISRAEL, so it is clear this *connection* of *the* GOD and *the* LAMB (called in *Mat. iii. 17. the* SON, [O Agapetos] THE BELOVED with reference to the H. DAVID, of which it is the *translation*;) is set forth in the manner used by the *prophets* of the O. T. when speaking of this *Divine* person to be incarnate. For we read, after the *typic* redemption in *Ex. xiv. 31*, that *the* people *believed* JEHOVAH (*this* person [and v] in *conjunction* with (the *typic*) MOSES, *the* servant of HIM; and of *this* person, [v and or] in *conjunction* with the *king*, the type of *the* MESSIAH, and therefore in *other* places, with the (*typic*) CHRISTs, and with the figurative [DAVID or Agapetos] BELOVED, (See p. 89.) So *the* *prophecy* of *the* MESSIAH's kingdom runs thus *Jer. xxx. 9*. But *they* [the ISRAEL that were to be as a woman in travail, *ver. 6*, troubled for sin and saved *ver. 7*,] shall serve JEHOVAH *their* GOD [and or] in *conjunction* with *the* [DAVID] BELOVED *their* KING, whom I will RAISE UP unto them. Where the MESSIAH is promised under the title given HIM, *Mat. iii. 17.* as *the* [Agapetos] BELOVED and represented as united to JEHOVAH the SAVIOR. And in *ver. 21* it is said — *their* [MeseL ruler] GOVERNOR shall proceed from the midst of them and I (*ver. 11*, JEHOVAH with HIM to save HIM, see p. 46.) will [תקרבתי EQUERBETI] cause HIM

(to draw near,) *to be conjoined* (a) (as *R. Mos. Maimon.* on *Deut. i. 17.* interprets it, as the *mind and body*) and *He shall* [וַיֵּשֶׁב, as things in *contact*] approach nigh unto *Me* *ver. 21*: words, as clearly as language can, enforcing the union of the *Divine* and *human* nature in the true *BELOVED, CHRIST*. For the word *David* in this chapter cannot relate to the typic *David* that was dead, but refers to *another*, to the *MESSIAH* as the *BELOVED* thus in union with *Jehovah*, *Ac. ii. 31*. And as *CHRISTIANS* have thus understood it (b) so have the *JEWS*. The *MESSIAH* is acknowledged to be called *David* in *Zohar* on *Genesis* and in *Echa-rabati Lam. c. i.* and in the *Talmud. trac. Sanhedrim. c. CHELEK*; “*king MESSIAH* whether coming from the living “*is called David*, or rising again from the dead “*is called David.*” *Aben Ezra* says the same on *Pf. xlv*. Again the like form of speech is used concerning *CHRIST* in *Ezek. xxxiv*. For *Jehovah*, the [ADONI] *LORD*, *ver. 11, 15, 20*, says *I will search My sheep, &c. ver. 11*, as a shepherd, *ver. 12* and gather them, *ver. 13*, and feed them, *ver. 14* and *15*, and will *JUDGE*, *ver. 17*, and *SAVE*, *ver. 22*, (as *He* is called the *SHEPHERD*, *Pf. xxiii. 1*, of *ISRAEL*, *Pf. lxxx. 1*.) and adds,

(a) Whence the *Atbanasian* creed rightly uses the conjunction of the *soul* and *body* to describe this union of *God* and *Man* as *one CHRIST*. The word is also used for the closest connection.

(b) See *Pole's Synopsis* on the text.

adds, *ver. 23, I will set up ONE shepherd over them, and HE shall feed them, (even) MY servant [DAVID] the BELOVED; HE shall feed them, and HE shall be their SHEPHERD.* But how this can be reconciled with their having ONE shepherd, unless this JEHOVAH and this [DAVID] BELOVED are united and so ONE, I see not. Accordingly the word for ONE signifies an UNITED ONE, that is ONE with HIM, and [v] in conjunction; in which view the text contradicts not other SS, but only imports that this person would set up this UNITED ONE, and that in conjunction as thus ONE the [true David] BELOVED should feed them, &c. as said in *Mat. ii. 6.* Whence it follows in *ver. 24,* I JEHOVAH, that promised, *ver. 12,* to [be the true OSHEA] SAVE them, will be their GOD [and or] in conjunction with MY servant [DAVID] the BELOVED [NESHIA] an exalted PRINCE among them as *Act. v. 31.* and thus they were to know that JEHOVAH was associate with them, *ver. 29.* Again in *c. xxxvii. 23, 24,* ONE KING shall be king to them all — I (the [ADONI 3, 5, 9, 12, 19, 21, Lord or DIRECTOR]) will SAVE them — and CLEANSE them : so shall they be MY people, and I will be their GOD [and or] in conjunction with the [DAVID] BELOVED MY servant, the KING over them. And what directs the application of this text to this person the speaker says MY tabernacle [G. skene] shall

shall be with them referred to *Joh. i. 14*, and declared we see fulfilled by JESUS HIMSELF, *Rev. xxi. 3*. And in *Hos. iii. 4, 5*, GOD says, what has been fulfilled, *the children of ISRAEL shall abide many days without a king and without a prince and without a sacrifice and without an image and without an ephod and without [TERAPHIM the shadows of the Divine MAJESTY] HEALERS: afterward shall the children of ISRAEL return, and seek JEHOVAH their GOD (and [1] v or) in conjunction with [David] THE BELOVED their KING, &c. united as a nail is with what it connects, (for which [1] v is also used); whose bodily tabernacle, though to fall a sacrifice, was to be raised up, Amos ix. 11, Act. xv. 16, and who was to stand up and feed in the STRENGTH OF POWER of JEHOVAH, in the Majesty of the NAME of JEHOVAH, this person and thus UNITED be the PEACE, Mic. v. 5. Thus the declarations in the N. T. that JESUS is JEHOVAH, the [JE] ESSENCE, the GOD, are made in the very style of the O. T. Some of which, urged, as I doubt not they were by the apostles, among other proofs that JESUS was the CHRIST, i. e. ANOINTED of and with JEHOVAH, had their effect on thousands, nay myriads of the JEWS, and on a great company of the priests, making them obedient to the faith that HE was their LORD and GOD. So that we need not wonder this important article was not only so repeatedly*

repeatedly insisted on, so strenuously maintained by the primitive writers, but should also be asserted even by the Talmudists, who Paul, (in his answer to R. Jeziel's objection "that what was said by them was not spoken of the GOD of the CHRISTIANS, but of another CHRIST,") says "have acknowledged JESUS the MESSIAH, and confessed HIM to be both GOD and Man," Disp. R. Jeziel, &c. in Wagenfeil's Ign. Satan, p. 16. We may rather be surprized Limborch's JEW should be so ignorant of the lively oracles, and these writers, as to conceit JESUS made no declarations of HIS being the GOD of ISRAEL, and think that a novel opinion which is as antient as their church, or that Limborch should have made to him any concessions of this sort. Because either the CHRIST must be this GOD or these SS and their Talmuds would be false. For these evince HE is this GOD, and of course what JESUS has been proved to signify, THE ESSENCE THE SAVIOR.

The apostles too clearly refer to it, if they do not translate the word thus for the benefit of the CHRISTIANS, who only understood the GREEK. For St. Paul in Phil. iii. 20, entitles HIM the SAVIOR, THE LORD JESUS CHRIST, who shall change our vile body, that it may be like unto HIS glorious body, GR. the body of THE GLORY of HIM. And as in 1 Tim. i. 1, he styles HIM [ELISHA] GOD THE SAVIOR of us and our LORD

LORD JESUS CHRIST, so he calls HIM in *Tit. i. 4*, THE LORD JESUS CHRIST THE SAVIOR of us, giving us in *both* places the H. name in GREEK, which HE describes in *c. ii. 14*, as *the GREAT GOD and our SAVIOUR* JESUS CHRIST joined, as shewn in p. 121.

St. PETER also in *2 Ep. i. 2*, entitles HIM *our GOD and SAVIOR* JESUS CHRIST, and in *c. iii. 16*, *our LORD and SAVIOR* JESUS CHRIST, which could not be true, if JESUS was not [JE] THE ESSENCE, and so our [ADONI] LORD, which HE is called in *this* and many other passages, evincing HIM to be, what ADONI and JE in the title of His type ADONIJAH or JE mean, THE LORD or DIRECTOR THE ESSENCE.

Lastly, the *distinctions* HE is known by throw no little light on the propriety of this name, if considered according to the sense of the H., to which the Greek of the N. T. has a particular respect. (a) For *first*, HE is styled *the SON OF GOD*, *Jo. i. 49*. The word for SON, though in *Dan. iii. 25*, as in *Pf. ii. [בן (b) BER]*, was doubtless here BEN, which is in H. "to build up" or "construct," and as a *noun* signifies "one constructed of another," as a *son*; importing HIM *the Man constructed or consisting*, as we say, of GOD, this DIVINE person; whence the

(a) So Bishop Hare remarks.

(b) As *the separated, so chosen and pure one.*

the JEWS knowing this its import might well understand this title to denote HIM, though *Man*, yet GOD, as the *primitive* writers also did, as well as on account of HIS relation to the *first* person in the covenant of grace. Indeed the title is what those of HIS *types* signified, [BEN] *the* SON, 1 C. xv. 18, [BENAJAH] THE SON THE ESSENCE, the name of several *typic* persons, &c.

2. HE is called *the* SON OF MAN, which in H. is BEN ADAM, and according to the usage of the tongue denotes HIM as this GOD, this ANTIEN OF DAYS, *constructed* or *consisting* of the *Man*, which HE assumed, and is almost always used for HIM as *such*. This appears more clearly from considering

3. HE is distinguished as *the* SON OF DAVID, [H. BEN DAVID]; to signify HIM, as GOD the [ADONI] LORD, to be *constructed*, not only of *Man*, but of a *particular* man, of the *typic* DAVID according to the flesh in accomplishment of the *promises*, and also of the *Man* that was and is, like the *type*, truly [DAVID] THE BELOVED in whom we are *accepted*, Eph. i. 6. And hence it is we find the [EL] GOD and [DED] *the* BELOVED *joined* in the titles of the *types* EL-DAD, Num. xi. 26, and ELI-DAD, 6. xxxiv. 21.

4. He is described as *the* SON OF GOD'S LOVE Col. i. 13; which according to the usage of

SS denotes HIM as *Man constructed* and *consisting* of GOD's love, as being all LOVE to man, because GOD who is LOVE, *Joh. iv. 8, 16.* O how evidently did His humiliation, birth, life and passion, &c. for us prove it! how gloriously do His affectionate care of His church, His amazingly kind and repeated invitations of sinners to return to GOD by HIM shine out this consolatory truth, that HE is LOVE, matchless LOVE! a truth encouraging our faith, our hopes, our prayers, our *rejoicing* though in affliction, our service even unto death. Thus these distinctions JESUS was known by demonstrate HIM the *Man* who is also GOD, and the GOD or JE "made *Man*," as those of the *sons of NUN* and *JEHOSEDCH* do (see p. 103, 132.) and thereby further confirm the meaning of the name JESUS.

I urge not here the arguments to be drawn from the correspondency of His character in other respects with *those* of the *typic* persons so called in support of this meaning: it will appear more properly in the next chapter. But, exclusive of this, we see we have an abounding of evidence to shew the justness and propriety of the interpretation. The necessity of the context, the usage of the language, the concessions of foes as well as friends, the accounts of the types who bore it, as well as the names of others, the predictions of the prophets, the reason assigned

signed by the ANGEL, the testimonies of St: MATTHEW, St. PAUL and St. PETER, the several descriptions of His person, the acknowledgments of multitudes, His titles, His wonderful works, the express and remarkably worded declarations of the union of the DIVINE and human natures in His person, as well as the distinctions he was known by, do all conspire to put this beyond doubt, and to prove that JESUS IS THE ESSENCE THE SAVIOR.

CHAP. X.

The testimony this name bears in general to the world — in particular to the JEWS, shewing the MESSIAH must have appeared under this name as the successor to MOSES; — that HIS character as recorded in the N. T. is proper and necessary to HIM as JESUS, and so demonstrates HIM to be the MESSIAH; — that they must give up their law and prophets, or own HIM; — their capital objections answered, and them proved to be self-condemned; — their disbelief of HIM a rejection of the LORD GOD of their fathers — their guilt upon their own principles idolatry, and the SS cause of their great sorrows; — an invitation of them to return and call upon this NAME JEHOVAH, in this glorious temple of CHRIST's body. — Its testimony to the nations, shewing Arians, Socinians and Mahometans refuted out of their own mouths; — JESUS only as this ESSENCE THE SAVIOR a proper object of faith and hope, prayer and love; — HIS proceedings as THE JUDGE, the name imports HE will be, to turn upon our having received HIM as such or not; — the deplorable state it represents unbelievers in; — the present and future consolation and victory the immortality, inheritance and rest it implies His people shall in their own bodies enjoy; — some

— *some plain and short directions to enable the reader of the O. T. to see CHRIST to his profit the subject of the whole. — An exhortation to obey HIM in one body in the expectation of HIS glorious appearance.*

NUMEROUS as these *evidences* from heaven and earth are for the justness and propriety of interpreting this name JESUS, THE ESSENCE OR EXISTING ONE THE SAVIOR, their *multitude* is not greater than *that* of the *consolations* there are in the most awful, most delightful and divine *testimony* it bears to the world, to JEWS and GENTILES, and which, that we might more readily *believe* and *enjoy* them, GOD by this *cloud of witnesses* would make also most *convincing*.

To the *world*, the fallen world what tidings can be more calculated to call forth our most profound *reverence*, to fill our souls with *melody* and *joy*, to provoke our warmest *love*? For *who* in the heaven can be compared unto JEHOVAH? or among the sons of the mighty can be likened unto JEHOVAH? *Pf. lxxxix. 6.* THE [EL] INTERPOSING GOD greatly to be feared, *ver. 7.* Because if the *disparity* between the smallest *atom* and the *whole creation* is not a ten million part so great as *that* between HIM and the most powerful *monarch*, had he *all* the nations tributary to him, if *all* these *nations* are but as a drop
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*of the bucket, and counted as the small dust of the balance, nay are before HIM as nothing, nay less than nothing, Is. xl. 15, 16. how great, how inconceivably great must be the distance between HIS divine MAJESTY and an individual, and this individual a sinner. Yet such (O ! who is not self-abased to bend to HIM before whom the heavens bow and rocks tremble !) such does this name proclaim our blessed LORD, not a mere man, or illustrious saint, not a created angel or spirit, but this [EL] INTERPOSING GOD, ONE of the most holy PERSONS, the [JE] Divine ESSENCE, JEHOVAH, for whom the high-way was to be prepared, the GLORY JEHOVAH, that was to be seen, Is. xl. 3, 5, (astonishing humiliation !) on earth ; and this not now with a pestilence before HIM or burning coals at HIS feet, not with the lightnings of indignation to drive asunder the nations, to burn up the ungodly and scatter the everlasting mountains, not to rend the earth under a rebel race, that they might go down quick into hell gaping wide to meet them. No, this name dispels the tormenting fears of almighty vengeance, that may well haunt the guilty breast on the notice of the advent of this GOD ; it encourages men to lift up their heads in humble faith of HIS freely dispensed grace ; it dissolves them into love, pure, fervent and abiding love. For as it was given by HIM, who so repeatedly said *Fear not*, so it also proclaims*

claims this ever adorable [EMMANUEL] GOD ASSOCIATE WITH US in *our* flesh, in the most *harmless* form of love, in that of an *inoffensive* holy *child*; and in the most amiable *relation* of our *brother*, THE SAVIOR, the *savior* of man, of enemies, of a *nature ready to perish*; (a) coming, when *none was* righteous, no, *not one*, to be obedient to the death of the cross for us, that we might be the *blessed people*, that know the joyful sound and walk in the light of His countenance; that in HIS NAME rejoice all the day long, and in His righteousness might be exalted as saved from the guilt, the dominion and punishment of sin. For the word *savior* implies us in dangers and evils we are saved from. Its application in the natural sense in two instances will lead us to a familiar notion of the *salvation* effected by HIM.

That in the O. T. is in Deut. xxviii. 31. where one of the curses denounced against them that go after other gods is, *Thy sheep shall be given unto thine enemies, and thou shall have none to ["save" Eng. B.] rescue (them.)* For to think aright of its meaning is to conceive a *sheep* carried away by some foreign *enemies* utterly incapable of helping itself, so watched and straitly kept by them for the *slaughter* that its restoration to its former master would be impossible, unless some, content to sweat and bleed, nay die in the attempt, should break in upon and overcome the foes, retake the sheep out of its confinement,

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(a) Deut. xxvi. 5.

affectionately *bear* it with all its great weight on his *shoulders* and *breast*, (a) *restore* it to his former *master* and *replace* it in his verdant pastures by the refreshing streams, there peaceably to feed and live for *his* service. Because thus to *retake* or (as *our* version justly has it) to *rescue* the sheep from the state it would otherwise have perished in is to *save*. From which view of the word *this* title THE SAVIOR imports us *without* HIM, like this *sheep*, under *divine* wrath for *sin*, fallen into, and carried away by the hands of *spiritual* and more potent *foes*, the world, the flesh and the *devil*, totally *unable* to assist ourselves in this state, so *watched* by adversaries and kept in *boudage* under the law and in the captivity of *sin*, that our *restoration* to our former LORD and condition was absolutely *impracticable*, unless this GOD-MAN had been pleased to *come down* and *retake* our nature, to bear us *lost sheep*, as we were, with the weight of our *guilt* and *punishment*, on His *breast* and *shoulders*, Mat. xviii. 12. Luk. xv. 5. to free us in HIM, though HE *sweated*, *bled* and *died*, from the bondage of *sin*, the law and *death*, and to *restore* us in the *same* body to the LORD to *serve* HIM, and *feed* in the pastures of His *glory* hereafter, as of His *grace* here, by
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(a) To *this* circumstance in nature the typic *high-priest's* bearing of the names of the children of ISRAEL on his *shoulders* and *breast* had a respect.

the pleasant *streams* of comfort, *Pf. xxiii. 2.* by *living fountains of waters*; where *they shall hunger no more, neither thirst any more, nor have the sun* (of tribulation) *light on them, Rev. vii. 17.* This is an idea so striking that it may well stir us up seriously to enquire whether we by faith see ourselves *retaken* from our sins to *serve God*; it may well make each of them, who do, devoutly cry out, *O visit me with THY SALVATION*, and pray that the *good pleasure of His will* may be *fulfilled in them*, and they be perfectly delivered by this great *SHEPHERD*, the *SAVIOR* or *RESCUER*; well render every one *diligent*, lest they by rejecting *HIM* should in an hour of *distress* have *none to rescue*.

Nor less affecting is the idea given us in *Act. xxvii. 20.* Behold the *Alexandrian ship* which sailed from *Lasea* contrary to the *apostle's* admonition, unable, when nigh the shore, to bear up against the *tempestuous wind Eurocydon*, driving before its rage under *Claudia*; — the affrighted *mariners* using every expedient and striking sail for fear of running on the *quick-sands*, — the blackning *storm* still increasing, — the vessel under *her* masts rolling to and fro like a *drunken man*, now carried up to heaven, now down to the deep, their souls melting for very trouble — *lightning* the ship with all speed, casting out the tackling, and, what heightened their woe, many days without sight of *sun* or *stars* to

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blefs their wishful eyes and make an observation by to *right* their course, whilst driving up and down in the *Adriatic* amidst the gloomy and perplexing tempest. Can we wonder to hear the inspired passenger affirm, *all hope that we should be saved was then taken away*, when the lowring heavens from above poured down their impetuous storm, when the foaming waves beneath, breaking over them with dreadful roar, gaped to swallow them up, when hidden rocks and dangerous coasts were near, on which they might every moment be driven and wrecked, enough to make them at *their wits end*? O! what a lively sense had they, as of their surrounding wants of salvation, and of the true nature of fervent prayer, so of what the import of the word would be to them in their distress. Yet for this salvation, which they afterwards had from this ANGEL or SENT PERSON of GOD, when they all escaped safe to land, St. LUKE uses the word [*sosothai*] “be saved,” as he does the word compounded with [*dia*] thoroughly in ver. 42. 44. Apprehend we then from its use in this dreadful sea-piece the natural meaning of the word? The application of the word here, as in *Mat. xlv. 30*, shews it but a picture of the more tremendous scene the believer has deliverance from. It implies him through like *sin* at sea in the world,—beset by its tempting blandishments, promising a smooth course,—his earth-

vessel meeting with a greater storm of afflictive adversity, from GOD, as well as the blasts of the spirit of this world, and powers of darkness contrary to it; him driven before it and after every human expedient obliged to strike sail and submit to the tempest, amidst all his wishes for wings like a dove, that it may flee away, and be at rest, *Pf. lv. 7, 9.* — violently agitated in mind; now elevated to heaven, now sunk into deep dejection of spirit; — his soul melting because of trouble; — throwing aside his cares, — casting away every other concern, in order to remove his heaviness — in this state some-time without a sight of the SUN of righteousness to dispel the gloom, or of the prophetic and apostolic lights to direct his way — yet driven up and down amidst the waves of ungodliness and oppression, or the turbulent passions of men, so as to have, for aught he can do, all hope of being saved taken away, — having heaven above appear angry for sin; — waves upon waves of ungodliness below with their roar, and temptation's force breaking violently upon him to make a pit for his soul; — rocks of offence he may hourly split on; — and variety of extremities near, sicknesses and pains incident to our mortal body, *Pf. lxi. 3,* which may every minute make shipwreck of him, and sink him in everlasting woe. A consideration that will shew a man at his wits end, H. where all his wisdom will swallow itself up, in

circumstances all the most refined *taste* and priding *discernment* of the world cannot help him out of. To a soul in *such* a storm, amidst *such* poverty of *spirit* how *deeply* is the *want* of salvation impressed! How *sincere* is his confession, *I am come into deep waters, where the floods run over me! Ps. lxxix. 3.* With what greater earnestness will it cry to HIM, that *stills the noise of the waves, save me, O LORD, for the waters are come in even unto my soul, ver. 1.* — *Let not the water-flood over-flow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me! ver. 16.* And how *strong*, though imperfect, will be its apprehension of what importance a SAVIOR will be to it, a savior from the *tempest*, the greater enmity of *heaven*, from the *waves of ungodliness*, this more troubled sea, from the wrath about to wreck the impenitent! Yet in *this* state of the world, when about to suffer a more dreadful ship-wreck for *sin*, the title imports this ANGEL OR SENT PERSON OF GOD, this [JE] ESSENCE, *come in the flesh* according to His *promise*, to be, *Is. xxxii. 2,* a *hiding-place from the wind, a covert from the tempest* to us, who with the apostle believe HIM, *Act. xxvii.* to deliver us *Ps. lxxxviii. 8,* from this storm of wrath and *the nethermost hell*, and speak *peace* to our fears, to cover our past offences, *lxxxv. 3.* and bring us in a *way of holiness, Is. xxxv. 8.* after the wreck of our *earthly vessels,*

sels, in the same bodies, *safe, thoroughly safe*
 “ through the waves of this troublesome world
 “ to the *land* of everlasting life,” and so be
 THE SAVIOR.

Than *which* office can there be one more *arduous*, necessary and desirable? For what can be more *arduous* than to *bear* away the mountainous guilt of all the human race, and *appease* almighty wrath by *one* great sacrifice for sin, — than to *merit* by an infinitely perfect obedience *eternal life* for us, — than to procure the gift of the HOLY GHOST to *reveal* the knowledge of it, to dispose men to accept it when revealed and to *love* and *obey* GOD for it, to work a joyful *discharge* from death and *open* the “ kingdom of heaven to all believers?” Compared with *this* what are the *designs* of men, their most difficult *enterprizes*, their most famed *encounters*, if *all* the perils to be surmounted were collected in *one* view? — Not *all* the *angels* of heaven, not *all* the creatures on earth, much much less the *works* of an individual, much less a dumb *idol* or *picture* or *relick* could perform the mighty task, and create us anew to *grace* and glory. And though *arduous* what is more *necessary* for man? the want of *other* things, however prized, can but bring us a *temporary* inconvenience, the want of *this* is followed with painful *reflection* in the prospect, in reversion with *everlasting woe*, as without
this.

this man must himself meet, must feel the vengeance of a neglected God. Then what can be so to be wished for as *this one thing needful*? — Not health to the sick, nor *liberty* to the captive, not a *shadow* from the heat, nor a *refuge* from the storm, not *raiment* to the naked nor *food* to the hungry, not *water* to the thirsty, nor *ease* to the tortured, nor *cleansing* to the leper, not *sight* to the blind, nor *feet* to the lame, nay, not *life* to the dying is so desirable as *this* salvation. Before the importance of it that of all other things is so diminished as not to be worth a care, a wish, but as they may be subservient to this grand concern. For *what will it profit a man if he shall gain the whole world and lose his own soul*? But in *this* office this mighty God on all this evidence offers HIMSELF. HE proclaims HIMSELF under this title THE ESSENCE THE SAVIOR, the NAME for this *alone excellent* and to be *praised in all the earth*, that we poor sinners may humbly believe, sincerely seek, and happily experience HIM this SAVIOR, *interceding* for us, *watching* over us for our good, pitying our infirmities, *directing* us by HIS *wisdom*, *keeping* us every moment by HIS *power*, *mortifying* our corrupt affections, *quickening* our obedience, *sanctifying* afflictions, even death to our use; — and that when these *heavens* shall *melt* away and this *earth* be *burnt up*, and the ungodly be *turned into hell*, we
may

may find HIM *such* at HIS *second* coming in our raised and glorified bodies, may each most joyfully know in the fullest meaning of the words *this* JEHOVAH is my strength and my salvation, Ps. lxxii. and may with the wondering angelic host unanimously worship, and gratefully sing our Hallelujah to HIM as *such* for ever and ever.

This is the testimony the name in general bears to the world, this HIS *embassadors* are at their eternal peril to notify to revolting subjects, that they, seeing the amazing greatness of GOD'S love for their redemption, may be the more readily prevailed on to return to serve HIM in the faith of it, and all the world worship HIM, sing of HIM and praise HIS NAME; who thus came to HIS OWN, Job. i.

To bring this about the title bears, as a general, so a particular testimony to the JEWS and GENTILES, which is to be collected from the typical characters, to which the name JESUS refers, as they respect each.

I. First then to the JEWS the name presents this sacred person with all the correspondency with the types in their SS that their warmest wish can desire or expect in the MESSIAH. The title HE comes under, however this is over-looked, has a peculiar suitableness in it. For as the dispensation of the MESSIAH was to succeed the MOSAIC according to their own expositions of Is. xi. 16, and Hof. ii. 15, as will by-and-by be shewn,

so was it necessary to answer the *types* that He should appear under it. Because say, ye *children* of ABRAHAM according to the flesh, for whom our *prayer unto GOD is that ye may be saved*, or let your own law say, *whose* government was to *succeed* that of MOSES, or, to *whose* was his preparatory? Was it not *that* of JESUS or JEHOSHUA [THE ESSENCE THE SAVIOR?] Num. xxvii. 18. Was not *this* the *mediate* end of all the miracles wrought in EGYPT and the *wilderness*? and were not the *Levitical* institutions all *fore-runners* of *this*? Yes — You know JESUS, that was joined with [ELEAZER] THE INTERPOSING GOD THE HELPER, the typic CHRIST, was the *successor* to, and *named* by MOSES. You must own then the MESSIAH, as *such*, must have appeared under the name JESUS, or otherwise *this* could *not* have been fulfilled. Behold therefore, in accomplishment of the *figure*, our LORD by the particular providence of GOD appears under the very *name*, given to His *type* of old by MOSES, to direct you to conceive of HIM aright as the great *successor* of MOSES appointed of GOD, to *whom* the law, as a *school-master*, was to bring you, and all the *miracles* done among your fathers in the EGYPT and *wilderness* of this world were but *preparatory*, and of *whom* the *legal* shadows were but *fore-runners* — as the great SHEPHERD, that comes to bring you to the promised state, which MOSES

cannot

cannot do, any more than he *could* the people of old, *Deut.* xxxi. 2. nor ever will. Or would you ask your *prophets*, or the *Hagiography* under *whose* leading and priesthood your fathers returned from captivity and had the temple built in which *alone* acceptable service could be performed, and through *whose* intercession and sacrifice alone they looked for mercy? Do not HAGGAI, ZECHARIAH, and EZRA answer JESUS or JEHOSHUA, THE ESSENCE THE SAVIOR? Did not they *then* approach to GOD by HIM? Was not *he* the person who made atonement by his *one* sacrifice? But he was you grant a type of the MESSIAH, as indeed he has been proved CH. VI. Then *the* MESSIAH could not come under another name as a like leader from captivity, a raiser up again of the true bodily temple, in which only you should do *acceptable service*, and through *whose* alone mediation and sacrifice you were to have mercy or forgiveness of sins. Behold our LORD therefore, in completion of *these* prophecies, comes as JESUS to direct you to HIM as the true HIGH-PRIEST, by *whom* alone you should have deliverance from the bondage of the law, sin and death, in *whose* raised up body you may have acceptance, and by *whose* alone meritorious intercession and sacrifice you might have access to GOD, remission of offences and eternal life. Besides we have proved p. 46, 56, that this Divine person in numbers of

places in your *law* and *prophets* promised to be this SAVIOR under the word [יְהוֹשֻׁעַ] *Jeso*, and in *hundreds* of titles of His types. So that I am bold to affirm had HE not been JESUS he could not have been, nor have offered HIMSELF as the true MESSIAH. For as to some of your fathers in *Tertullian's* days (p. 436, *Edi.*); not looking for HIM under it, and saying they expected HIM under the name ELIAS, we may reply, 1. that it is no where said HE should be called ELIAS, but that HE is only described as *such* *Mal. iv.* though some of the JEWS have erroneously made him a different person from the MESSIAH; 2dly. that they gained no ground by this mere assertion, because [אֵלִיָּהוּ] ELIAS in *Eng.* is this very person [EL] THE INTERPOSING GOD & [JE] THE ESSENCE, whose type ELIJAH was, so that this is acknowledging the MESSIAH for [JE] THE ESSENCE promised, but strangely refusing HIM under the title of THE SAVIOR; and 3dly, that they shewed great want of acquaintance with the SS giving *this* name JESUS to these His two eminent figures. For these prove this name necessary to HIM as the MESSIAH pointed out by MOSES, *Num. xiii. 16*, as much as the title imports HIM to you to be the great SUCCESSOR of MOSES, the true HIGH PRIEST, and calls you to look for the beginning of a like new but more, infinitely more memorable era, for a like but inconceivably happier and

and more glorious *revolution* to take place in our favor. For as you see the *name* is no *new* one, but such as *your fathers* of old well knew the *successor* to MOSES, the great *high-priest* was to be distinguished by, and must have expected the MESSIAH under, so you perceive a grand and very interesting *revolution* of circumstances was wrought under these *illustrious* persons who bore it.

And if His name is thus *awakening*, no less should the precise *correspondency* of His character with *that* prefigured in the law and prophets; nay, the *necessity* of this character under it, as recorded in the *gospels*, *rouse* the soul out of a lethargic *unbelief* and make it *obedient* to the faith. For after a demonstration of there being the *divine* hand in the wonderful *concurrence* of His character with *theirs*, and of the *necessity* of it, even supposing we had not the *gospel* account, who but one *judicially* blind can refrain saying, (for there will be then *all* the reason in the world you *should* say) to the Lord JESUS as your fathers to His *type*, *Jos. i. 17*, ALL *that* thou commandest *us* we will do, and *whithersoever* thou sendest *us* we will go. To prove this indeed, as it may be shewn in *every* particular, would fill a volume; but it will appear clearly enough as a *ground* for our conclusion, and sufficiently for the conviction of any *reasonable* person if we shew it in the *chief* particulars, which

have been mostly collected, *p.* 98, 100, & *seq.* 128, as the divinely revealed *marks* by which *the* MESSIAH, the true JESUS was to be distinguished at His coming. Behold then our ever-blessed LORD, THE ESSENCE THE SAVIOR in the flesh, HE comes in the *fullness* of time, *Luk.* ii. 6, *Gal.* iv. 4. predicted, as JESUS of old, *Gen.* xv. 13, *Ex.* xii. 41, *Jer.* xxv. 12, *Hag.* i. 2, *Zech.* i. 16. HE is manifest amidst the captivity of the people under the *Romans*, *Luk.* ii. 1. and when our nature was in *bondage*, *Joh.* viii. 36, *Rom.* vii. 2, 25, *Gal.* iv. 3, as the typic JESUS was, being a man, in *Ex.* xvii. 9, *Ezr.* ii. 2, *Neh.* vii. 7. HE was *before* the law, as JESUS was, *Ex.* xvii. 9, and present in the captivity and typic redemption, though not manifest so *publicly* to the world, *Joh.* i. 3, viii. 58, as JESUS of old was *Ex.* xvii. 9. HE consisted of ONE in *subjection* as a SON, *Luk.* ii. 51, *Gal.* iv. as JESUS was *Num.* xiii. 16, and at the same time of [*Gr. Kurios*] THE ESSENCE THE JUST ONE, *Rev.* i. 8, *Act.* iii. 14, as JESUS did, *Hag.* i. 1. Though a PRINCE and HEAD *over all*, *Act.* v. 31, as JESUS was *Num.* xiii. 2, iii. 8, *Hag.* i. 1, though *one* with GOD THE HELPER *Joh.* x. 30, as JESUS with ELEAZER *Num.* xxvii. 19, and *for the person* of the ANGEL, *Gal.* iv. 14, or SENT PERSON dwelling in HIM *Joh.* xiv. 10, as JESUS was *Zec.* iii. 1, yet as HE came out of EGYPT

Mat.

Mat. ii. 15, as JESUS did Ex. xii, so was HE in the form of a servant to MOSES Gal. iv. 4, Phil. ii. 7, as JESUS was Ex. xxxiii. 11. In this character HE was perfectly without fault Luk. xxiii. 4, Joh. viii. 55, xiv. 31, xviii. 13. holy, harmless, and undefiled, Heb. vii. 26, ix. 14. as in an inferior sense the typic JESUS was, and as was said of HIM in the person of this type, As JEHOVAH commanded MOSES so did he command JESUS and so did JESUS, Jos. xi. 15, (see p. 85, 86.) HE was the SAVIOR pointed out by MOSES, Joh. v. 46, as JESUS was Ex. xvii. 9, Num. xiii. 26. HE was the HIGH-PRIEST, Heb. ii. 17, and took part of our nature, ver. 14, to ransom us Mat. xx. 28, 1 Tim. ii. 6, redeemed us, Gal. iii. 13, as Lev. xviii. 15, 16, by making amends as Lev. v. 16, and so being our [שָׁלוֹם seLEM] peace Eph. ii. 14, as JESUS was, and did typically, Hag. i, Zec. iii. 1. Ex. xxx. 12, 16. — HE was in HIS conjoined nature the great SUBSTITUTE taken in our stead (see p. 216) and bore the iniquity of the people, 1 Cor. iii. 1, and made atonement, Rom. v. 11, as JESUS the typic priest with the LEVITES or CONJOINED ONES was universally known to be and do, Zec. iii. 1, 3, 4, Num. xviii. 1, 23, Lev. xvi. 16. — Yet HE had Satan for an adversary, Mat. iv. 1, as JESUS had Zec. iii. 2. HE though innocent, though like the type speaking the truth, Joh. viii.

40, 45 and bringing the clustered fruits of the promised state, many good works from the FATHER, HE, c. x. 32, going about doing good, *Act. x. 38*, had HIS word and report discredited, see the gospels and *Is. liii. 1*, as JESUS (memorable particular,) had, *Num. xiv. 1, xiii. 23* — was rejected as *Pf. cxviii. Mat. xxi. 42, Mar. viii. 31*, and in danger of being stoned *Joh. viii. 59, c. x. 31*, as JESUS was *Num. xiv. 10. Lam. ii. 16, 17, iv. 16, v. 12*. — HE under-went bondage under the law, *Rom. vii. 2, Gal. iv. 3*, as JESUS did, *Ezr. ii. 2*. He had on HIM, on HIS body the filthy raiment of our sins (a) 1 *P. ii. 24*, as JESUS had on his, *Zec. iii. 4*. HE suffered 1 *P. iv. 1, Is. v. 3*, for them the fire of GOD's wrath in HIS virgin flesh *Luk. i. 27*, like to the priest's *Lev. xxi. 13*, even the curse of the law *Gal. iii. 13*, making HIM sweat in agony as it were great drops of blood, *Luk. xxii. 44*, and pray fervently indeed, as JESUS in captivity did, *Zec. iv. 2, Lam. ii. 3, 17, iv. 11, v. 12, Deut. xxx. 1, Jer. xxix. 17, xlii. 18*. For as HE came with HIS inspired natures to break down,

(a) That THE MESSIAH should bear. [סבל Sebel as a burden on the back] the sins of his people, as the typic MESSIAH or PRIEST the iniquity of the priesthood, according to *Is. liii. 13* confessed by the author of the *Sepher Chasidim* in *Num. v. 18*, who says, "MESSIAH [סובל Subel, the word used by ISAIAH] bears the iniquity of ISRAEL," though he adds wickedly like a *Crelleus* or a *Sozzo*, "but I will not have any one "bear my sins but myself."

down, the JERICHO-like *body of sin* Col. iii. 17, as JESUS did *Jos. vi. 16*, so HE with the GLO-
 RY united to HIM underwent a *crossing* humili-
 ation, *Phil. ii. 7, 8, 9, Mat. xxvii.* for
 offences not HIS own, *2 Cor. v. 21*, and fell even
 to the ground, *ver. 60*, as JESUS did, *Jos. vii.*
6. Against HIM preaching peace, *Act. x. 36*,
 the kings of the earth stood up and the heathen
 raged and the people imagined a vain thing, *Pf. ii.*
1, Act. iv. 27, whilst HE was, *Luk. xii. 73*,
 according to the oath and in execution of the
 covenant seeking the salvation of them who,
 when under the curse of GOD, *Gal. iii. 15*, be-
 lieved on, and sought to THE NAME JEHOVAH
 with HIM *Joh. i. 12, 1 J. iii. 23*, as they did,
 on a like account, against JESUS, *Jos. ix. 9, x.*
Zec. i. 21, Ez. iv. 5. HE stationed the SUN
 OF RIGHTEOUSNESS, the true LIGHT, *Joh.*
i. 4, 9, and the one that like the moon reflected
 HIS beaming grace in his person, *Pf. lxxxix.*
37, 'till the enmity was destroyed, *Eph. ii. 15,*
16. as JESUS did the natural sun and moon, *Jos.*
x. 13. HE miraculously expelled the former pos-
 sessors of bodies, devils and diseases before HIM,
Mar. i. 32, & al. as JESUS did those of the ci-
 ties of CANAAN, *Jos. x. and xi.* HE spoiled
 the principalities and powers against us making a
 shew of them openly, nailing them to HIS cross, tri-
 umphing over them in it, *Joh. xix. 18, Col. ii. 14,*
15, as JESUS did *Jos. x. 26*, and the high-
 priest

priest on the wood across the altar. For HE, undefiled as HE was throughout, *Job. xix. 4*, as JESUS the high-priest was in his body, then set at nought by the builders, *Acts iv. 11*, as once the typic temple was in their eyes, *Hag. ii. 3*, offered unto the LORD the great and devoted sacrifice, *Heb. x. 14*, as *Pf. v. 1*, that we might be clean from all our transgressions in ONE day before JEHOVAH, 1 *Jo. i. 7*, *Heb. ix. 7, 11*, through His blood, and have no tongue of condemnation moved against us, *Rom. viii. 1*, *Jos. x. 28*, as JESUS did, *Lev. xvi. 1*, &c, *Zec. iii. 9*, died for us, *Rom. v. 8*, laying down His life with GOD THE HELPER, *Job. x. 18, xix. 30*, 1 *J. iii. 16*, as JESUS and ELEAZER did theirs, *Jos. xxiv. 29, 30*; and was buried, as JESUS was, *Jos. xxiv. 29*, and by this satisfaction (a) or ransom, *Mat. xx. 28*, (for such a ransom is) making restoration (b) to GOD in His per-

(a) The typic priests of old therefore offered sacrifice for the people under these awful and important names of [SHERANIAN or JE] THE RETURN-MAKING ESSENCE, *Neb. ix. 4*, 1 *C. xv. 4*, and [ELIASHIB] THE INTERPOSING GOD WILL MAKE A RETURN, (which a typic son of David was also called 1 *C. iii. 4*), meaning such a return to GOD for our sins as was to be made to the man, *Ex. xxi. 19*, for the loss of his time, and *ver. 34*. of money, and by this means to turn away wrath *xxxii. 12*, — a return to them and us from our like bondage in sin and the grave to another state of grace and glory, such as MOSES had to JEHOVAH, *ver. 31*, and the man to his inheritance in the year of jubilee, *Lev. xxv. 28*.

(b) For so [שְׁלֵמָה SELEM] the H. for our peace (by which CHRIST is called in *Eph. ii. 14*), signifies, as is plain from the usage

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person of what we by sin had *destroyed*) obtained the *blessing* of ABRAHAM, *Acts* ii. 33, iii. 26, *Gal.* iii. 14, as JESUS did, *Jos.* xxii. 6. Yet was HE *raised*, *Mat.* xxviii, &c. in HIS *own* body, *Acts* ii. 27, and *blossomed alone* of all, as the *dead rod* of AARON in proof HE was the person GOD *chosen*, *Num.* xvii. 58, *Rom.* i. 4, notwithstanding all *reproach* and *suffering* to be THE GREAT SHEPHERD and LEADER of the true ISRAEL, *Job.* x. 11, *Heb.* xiii. 20, as JESUS was *Num.* xxvii. 17, xiv. 38, and *lived alone* *Acts* i. 3, as JESUS with CALEB, of *all* the rebellious generation, as the *true tabernacle* of HIS body, which had been *taken down* was *set up* by HIM in [SHELOH] THE ONE THE PEACE, *Act.* xi. 16, *Heb.* viii. 2, as the *typic one* was by JESUS, *Jos.* xviii. 1. For HE thro' the WORD, the GLORY JEHOVAH united to HIM, *Rom.* vi. 4, after the *satisfaction* (see p. 84, 110,) and the SPIRIT, c. viii. 11, *raised* the temple of HIS body from the bondage

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usage of the *verb* in *Ex.* xxi. 37, to *pay ox for an ox* that was *killed*. Because so did CHRIST and take us *the dead in sin* according to *this law* for HIS *own*, that we might be *quickened together with HIM*, *Eph.* ii. 5. Hence it is very observable in 1 C. ix. 21 that the *keeper* of the *typic gate* of *the tabernacle* was called [SHALUM] THE ONE TO BE THE PEACE, as another *porter* of *the door*, called ZEC HARIAN (see p. 115,) is said to be the SON, one constructed of [MESHELEMIAN or JE] THE CONTRIBUTING OR PEACE-MAKING ONE THE ESSENCE; pointing clearly to HIM, who kept the true *door* CHRIST as *Man*, *Job.* x. 3, 9, by whom we must *enter in* to be *saved* and be *priests unto GOD*, *Rev.* i. 5.

of the law and the grave, *Joh. xi. 14, Heb. i. 3, Rom. vi. 4*, as JESUS raised through THEM the typic temple from the ground, *Hag. i. 82, ii. Zec. vi. 11, 12*. HE, as man, found Satan, "the adversary," rebuked and bruised, *Mat. iv. 11, xxviii. 26, Gen. iii. 15, 32*, and JEHovah returned to HIM, *Acts ii. 24*, plucked as a brand out of the fire of wrath, *ver. 31*, as JESUS did *Zec. iii. 2*. HE had our iniquity pass from HIM thus risen, *Joh. i. 21, Eph. i. 7, Col. ii. 13, Heb. i. 3, Rev. i. 5*, as JESUS had, *Zec. iii. 4*, and was cloathed with change of raiment, the fairer garment of perfect righteousness and purity to array us, His members with *Rom. iv. 24, Col. i. 23, 2 Cor. v. 21, Phil. iii. 9, Tit. i. 14, Rev. iii. 18*, as JESUS was, *Zec. iii. 5*. HE is the PROPHET teaching us, and causes men to understand the law and SS, *Mat. v. c. xx. 34, Luk. xxiv. 45, Joh. iv. 19, viii. 31, c. xii. 46*, as JESUS did, *Zec. iii. 7, Ez. viii. vii*. HE is our FORE-RUNNER, *Joh. x. 4, xiv. 2*, entering into the true belief, heaven for us with His own blood, *Heb. vi. 20, ix. 12*, as JESUS was, *Deut. xxxi. 7*, and did as a priest into the type, *Lev. xvi. 12, 15*. Like JESUS HE is exalted from being a substitute or an underling for us to be a PRINCE and SAVIOR, *Acts iii. 15, v. 31, xiii. 2, Num. i. 3, 2, Ex. xvii. 13*, and is glorified, *Joh. vii. 39, xii. 28, xiii. 32, Luk. xxiv. 26*, and crowned with the

the GLORY JEHOVAH, 2 Cor. iv. 16, Heb. ii. 7, 9, Luk. i. 78, as the BRANCH, THE LORD OUR RIGHTEOUSNESS, 1 Cor. i. 30, Col. ii. 13, as JESUS was with the typic glory, Num. xxvii. 20, Zec. vi. 11, 13. Thus crowned HE is the HIGH-PRIEST, MEDIATOR, *advocate*, or *intercessor* on HIS throne, Heb. xii. 24, Job. ii. 1, Rom. viii. 34, as JESUS was, Zec. vi. 13, without whose all-sufficient and alone *qualifying* mediation 'tis *death* to attempt to *approach* GOD, Job. x. 9, xiv. 6, as it was of old without the typic *intercession* of JESUS the *high-priest*, Num. xviii. 4, 22. HE is the RULER and the KING, who has *all power in heaven and earth*, Mat. xxviii. 18, who has the KING of ISRAEL, JEHOVAH in the midst of HIM, to see evil no more, Zeph. iii. 15, whom it is *death* to refuse our obedience to, Job. iii. 36, viii. 24, Heb. xii. 26, as JESUS of old was, and had *power in heaven and earth* through JEHOVAH with him, Jos. i. 5, 18, c. x. Zech. vi. 12, Hag. xxi. 4. HE is the CAPTAIN of our *salvation* and *leader*, Heb. ii. 10, xii. 2, as JESUS was Num. xxvii. 7, Ezr. ii. 2, conducting like JESUS a multitude to the *promised* state of grace though uncircumcised in the *flesh* as well as *circumcised*, as CALEB, Gal. vi. 15, Col. iii. 11, if *baptized*, Mat. xxviii. 19, Gal. iii. 27, Rom. vi. 34, as of old in the *sea*, Ex. xiv. 29, and *regenerate*, Tit. iii. 5, and followers of HIM

THE ESSENCE THE SAVIOR, x. 4, in the faith of this JEHOVAH's being with HIM, *Joh.* xiv. 10, 11, viii. 24. HE brings persons of *all nations*, *Mat.* xxviii. 19, nigh who plead HIS *peace-offering*, and *shew* it forth sacramentally, *Mat.* xxix. 26, 37, and *eat* of it that they may apprehend it by faith and have it *imputed* to them, *Rom.* iv. 24, *Lev.* vii. 15, 16, as JESUS of old; so that they may be *holy* by this *touch* or *apprehension* of it as a *sin-offering*, as the people were by *that* of JESUS the *priest* of old, *Lev.* vi. 18. HE, like JESUS *Jos.* v. 2, 3, gives them a new *circumcision* of heart, *Col.* ii. 11, *Rom.* ii. 29, puts *the regard* of JEHOVAH in them, as *Jer.* xxxii. 49, *Heb.* x. 16, calls them to a new life in a new *state* and *condition*, *Rom.* vi. 4, to serve GOD *building* up or *edifying* them in the temple of HIS body and church, *Eph.* ii. 18, &c. as JESUS did the people and *nations*, *Jos.* xxii. 5, liii. 7, 8, xxiv. 14, but casts out the unbelieving, *2 Thes.* i. 9, who seek not to the divine NAME in the temple of HIS body, *Joh.* iii. 18, *Rev.* xi. 18, as JESUS did. HE like *him* blesses, protects and brings them through death, *2 Ti.* iv. 18, *1 Thes.* v. 23, *1 P.* i. 5, who have this JEHOVAH *before* them in conjunction with this KING *at the head* of them, *1 Thes.* iv. 17, and gathers them out of *all* countries, as *Zeph.* xxxi. 12, 18, where they have been buried in [a BABEL] *confusion*, in
the

the *bondage* of the grave, *Rom.* viii. 21, *Rev.* xx. 11, 12, into the promised heavenly *mansions*, *Joh.* xiv. 2, 3, *Eph.* i. 3, as *this* person by JESUS did his into the earthy ones, *Jos.* xxi. 43, xxiii. 4, xxiv. 13, *Ezr.* ii. 2, unto the new and heavenly JERUSALEM, *Zec.* viii. 3, 8, in the new heavens and new earth, *Is.* lxvi. 22, *Heb.* xii. 23, *Rev.* xxi. 1, 2, *nomore* to be plucked up; and is the appointed JUDGE, *Joh.* v. 27, *Acts* x. 42, *Rev.* xvi. 7, xix. 11, to *destroy* their foes, *2 Thes.* i. 9, *Rev.* xix. 13, &c. and to give them an inheritance *Acts* xx. 32, *1 P.* i. 4. *Eph.* i. 14, and *rest*, *Heb.* iv. 1, *2 Thes.* i. 7, as JESUS did, *Jos.* xi. 23, xviii. 10. xxi. 44, *Heb.* 3, 18, iv. 6, and this in their *own bodies*, *1 Cor.* xv. 38, as the people of old *each* in his *own city*, *Ex.* 2, 1. For HE grants them at the *last trump* to celebrate in them, *Thes.* iv. 16, an eternal JUBILEE, THE LORD'S everlasting *release*, *Mat.* xxvii. 26, *Acts* x. 43, *Rom.* viii. 21, *Eph.* i. 7. a matchless [*Heb* feast] or *revolution* of their *bodily tabernacles* raised up and clothed with *incorruption* and *immortality*, *glory* and *power*, *1 Cor.* xv. 42, 43, in the *heavenly country*, *Heb.* xi. 16, in ceaseless commemoration of this most grand *redemption*; *Rev.* v. 9, 10.—vii. 10, as JESUS of NUN did, *Neh.* viii. 17, and, as JESUS the high-priest by a like *trump* *Lev.* xxiii. 10, xxiv. 34, 39, call them to keep

keep a like (a) *Jubilee*, xxv. 2, 9, 10, 27, 41, 51, Num. x. and xxix, 13, and *release*, Deut. xvi. 1, 2, and a like matchless *revolution of tabernacles* in commemoration of their typic *redemption* adorned with the *types* of these, Lev. 23, 43. When HE, the ESSENCE THE SAVIOR, the GLORY of HIS *associate* body and the church will be *seen face to face*, 1. Cor. xiii. 12, Rev. xxi. 23, xxii. 4, as JESUS with his typic glory was Num. xxvii. 20, when we, the *hosts of the LORD*, Ex. xii. 14, shall know HIM as we are *known*, 1 J. iii. 2, 1 Cor. xiii. 12. and experiencing the richer *fruits* in the true *heritage of glory*, Jer. 19, serve JEHOVAH with HIM, the true JESUS as the *people* under the *type* did, Jos. xxii. 8. xxiii. 8. Ex. iii. 10, vi. 22.

In our LORD then there is a perfect *concurrence* with the characters of the typic JESUS and MESSIAH; and *these* particulars are *proper* to, and absolutely *necessary* to form the character, whether they had been found in our LORD or not. Because as *these* are the SS marks of the true JESUS, not any one could be *such*, nor any account of HIM a *true* one *without* them. But this *concurrence* could not have taken place *without*

(a) It may not be unprofitable to remark to the reader of his Bible that the reason, why a *rest*, *release* and *jubilee* were in the *seventh* year and after *seven* *sevens* of years, was because the word [שבע *sebo*] for *seven* denotes *satisfaction* and *fulnes* and therefore properly signified what was to take place on *believers* after the great *satisfaction* of CHRIST and in the *fulnes* of time.

out GOD, who *declareth the end from the beginning*, *Jf. xlv. 10.* See CH. IX. This therefore shews both the truth of the *gospel* and that *JEHOVAH* has *magnified JESUS*, as the *type*, *Jof. iii. 7*, that you might know that as *HE* was with *MOSES* so *HE* is with *HIM*, by a *standing miracle* demonstrating *HIM* to be the *MESSIAH*. Because the *SS* thus *shadowed out the MESSIAH*, but what was *shadowed out meet* in our *LORD*, *HE* therefore must be the *MESSIAH*, or *GOD* be supposed to permit all the marks of *truth* to be found in a *falsehood*, nay, to have *co-operated* with it. But the *one* is as much a *contradiction* in terms as this *other* is *blasphemy* to be abhorred. Therefore our *LORD JESUS* this [true *JEHOIARIB*] THE ESSENCE TO BE THE PLEADER, I C. ix. 10. is the *MESSIAH*, and you must *receive HIM* or renounce *them*, let your *objections* be what they may. But these *fly* before this evidence. For *why* have ye not received *HIM*?

I. Is it because you must admit the *TRINITY*?

It undoubtedly follows from this person and the *SPIRIT*'s being *JEHOVAH*, either that there is a *TRINITY* in the *one GOD*, as *Deut. vi. 4*, or else that the *SS* teach a multiplicity of *gods*. Further, as it is not *contrary to nature*, where the *fire* of the sun, *light* from it, and *air*, or *spirit* returning to it are *one fluid*, as your
writers

writers (a) own, so the typic JESUS taught it, as others, in the plural names (b) of GOD, *Jos. i. 11, & al.* joined to plural words. And it is clear from two matters of fact, 1. from there being three faces besides the Man's united in the cherubim, the vision of GOD, *Ez. i. 1*, which ADAM and MOSES beheld *Gen. iii. 24*, and the JESUSES of your law knew from *Gen. xviii. 1*. For JEHOVAH appeared unto ABRAHAM; but what appeared is called under the term excepted to [Seles] the TRINITY of [ANSIM] Persons; therefore JEHOVAH is a TRINITY, though one ESSENCE, *ver. 3, 5*. To which I might add the frequent usage of [Seles] TRINITY in your SS. What glory then is now given to the plurality

(a) Menasseh Ben Israel in his 14th problem concerning the creation, p. 58, says, "If we rightly consider SS we shall perceive the very light of the sun to be the element of the fire;" and R. Moses Egypt. Direct. l. 2, c. 34, says, "The darkness (air or spirit) on the face of the deep was the element of the fire." the substance that was to be such. And the former, after citing from Plato (who, he says, had his doctrine from the HEBREWS, p. 60,) an account of the three conditions of this substance, "The first is that of the sun (light) and stars, whose property is to give light rather than burn — the second that of flame or the aerial part in the fire, which both shines and burns together; the third that of fire on earth, such as is in live-coals or red-hot iron, which rather burns than gives light:" and after adding, "many and considerable authors follow this opinion," &c. concludes "the whole heaven and the sun are taken for one and the same thing or substance."

(b) *Ecc. v. 8, 12, Ps. cxlix. 2, Dan. vii. 18*, as the thrones are, *ver. 9, Gen. i. 26, iii. 22, xx. 13, 2 S. vii. 22, Is. vi. 8*.

plurality is the same "as was in the beginning" given by *patriarchs* and *prophets* "and ever shall be world without end," and so must be by you, or you stand self-condemned, as professing to tread in their steps, yet denying their faith, nay *Philo*, your *Rabbis*, (a) your *prayers*, in which you pronounce *the NAME* and *the SPIRIT* you refuse, *If. xlviii. 1.* Why then fly ye not, to use the words of *SS*, to this [AT SELES] (b) SUBSTANCE of the TRINITY appointed for a refuge?

2. Have you thought it beneath GOD to be united to *Man*? Besides GOD's placing greatness in acts of love, *Pf. cxlv. 8, If. xlviii. 14*, whose height it is to join itself *Jer. iii. 14*, to what it loves; you see it is a matter of fact that HE was associate with the typic JESUSES, &c, that the titles of the types import this, and that HE dwelt in the tabernacle and temple in or with ADAM, *Pf. lxxviii. 60*, (p. 69.) If then that was not beneath HIM, you must own it less so for HIM to tabernacle in this true JESUS HIS image, in whom HE delight-

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(a) R. Abraham, *Japhet*, Bochai on *Gen. i.* cited by *Ab. Ezra* on *Pf. ii.* Moses son of *Nebemannus* & *Gemara de documentis*, c. 3. *Maimonides's* book of foundations, *Jos. Albo*, and all in *Eusebius's* day, *Præp. Evang. p. 327.*

(b) *Num. xxxv. 14.* of [ORIM] "pourers out of inhabitants, &c." on this side and beyond JORDAN; teaching that the like substance of the like TRINITY, CHRIST, though natures alike pouring out themselves, *If. liii. unto death*, must be our refuge in this and our future state, *Pf. ix. 9, & al.*

eth (see p. 173,) and dwell in it for ever, Ps. lxi. 4, or be self-condemned. 2dly, He did take on HIM the form of a man, Gen. xviii. 2, xxxii. 24, Jud. xiii. 3, 6, 8, 22, and therefore might again. So though you may wonder with David and Solomon, Ps. lxviii. 8, 2 Cor. vi. 18, yet you must with them own and adore this GOD-Man, p. 5, or contradict nature, renounce SS, condemn JACOB, &c. nay, your Talmud affirming in *tit de Syned.* "JESUS is not "the name of an idol," therefore of GOD, Is. xvii. 7, xxv. 9.

3. Has HIS passion been your stumbling block?

To this let *matters of fact* answer. Were not the JESUS of ZEC. AARON, SAUL, DAVID, ELIJAH, &c. typic MESSIAHS, and, though JEHOVAH was with them, like sufferers, falsely accused, rebelled against, rejected, stripped, bound, so crossed, persecuted to a cave, banged up, Lam. v. 12, and died they not? a proof that the people might cross the true CHRIST as they did the types. If then sufferings argue a person not the MESSIAH, you must say these were not such, deny the mission of the typic JESUS, patriarchs and prophets, and make your SS a forgery. But if this is no argument against them, as it is not, then you must own it none against HIM, that thus wrestled, Gen. xxxii. 29, and suffered,

as the sacrifice *a-cross* the wood, or stand again self-accused. Hence some own one (a) should suffer to be our righteousness, but look for another only to conquer. But why? were not the suffering JESUSES the persons exalted? (see p. 99, 128,) such then must the true one be, as confessed by R. Sal. Jarchi and R. Saadiah. (b) And to refuse HIM to be the true [TERUME] heaved or lifted up on high one, because first a sacrifice to GOD, or as, *Is.* xlix. 6, to raise up the tribes of JACOB as king, because first a priest whom man despised, and the nation abhorred, &c: is arraigning GOD's dealings in *Ex.* xii. *Dan.* ii. 4, *Ezr.* i. 21, viii. denying satisfaction required for sin, *Ex.* xxi. 23, &c. *Num.* xxxv. 35, shutting out all pardon, condemning your own hopes, nay the whole order of nature, where things are raised from small beginnings, as well as of grace, *Is.* xlii. 24, l. 53, *Pf.* xviii. 38. Why then turn ye not to the LORD?

4. Is it because we practice not *circumcision*?

Behold ADAM, NOAH, ABRAHAM having righteousness without it. Again under the eye of MOSES, the people baptized in the sea were

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(a) In *Talkuth Schemoni* in *Is.* liii, and in *Schene tucorb habberith*, p. 244, *Ascatb Rasbel*, *Pesbatba Rabbetba*, p. 36.

(b) On *Zec.* ix. 9, he says, "this cannot be explained other-wise than of KING MESSIAH."

(c) On *Dan.* vii. 13. "This," says he, "is the great magnificence and power, which GOD gives the MESSIAH," applied *Mat.* xvi. 27, xix. 21, xxv. 31, & al.

without it admitted into the covenant, *Deut.* xxix. 10. had *JESUS* for their *shepherd*, *Num.* xxvi. 47. and *entered* into the *promised* state, whilst the *circumcised*, not believing his report, *fall*, *Num.* xiv. Then what do we *more* than *your fathers*, when whilst the *circumcised*, through *like* unbelief, *fall* short of *rest*, we being *baptized* do by faith enjoy *GOD's* favor, have the true *JESUS* for our *SHEPHERD*, and *enter* the *promised* state? Nay, as it ceased under the *type*, so it must under the true *JESUS*; and to arraign the *decline* of the sign as a *violation* of the *law*, (*accomplished* in *HIM*, like the *type*, *circumcised* once for us, *Col.* ii. 11.) is to arraign *MOSES*, *JESUS*, &c. nay the *Bab. Talmud* in *Jabanoth*, p. 76, saying, "*many thousands* in *DAVID's* and *SOLOMON's* days were "*admitted* by *baptism* only *without* *circumcision*." Urge you still that the *son* of *NUN* performed one *after* their entrance? so does our *LORD*, but, as he *did*, p. 99, a *new* one, *that* of the *heart*, &c. *Rom.* ii. 28, 29, *without* which you are called *uncircumcised*, *Jer.* ix. 26. Why then will you not follow *JESUS* our *LORD*?

5. Think you we *make void* the *law*?

No. We maintain its *curfes* have been *executed* on *CHRIST*, as typically on the *JESUS* of *Zec.* for sin; its commands been *obeyed* by *HIM*, by the *son* of *NUN*; and we as sinners fly from the

the dead MOSES to the living JESUS, its end, for a new spirit to obey HIM; therefore we by faith establish the law, Rom. iii. 31. Whilst they, who though transgressors and with a fleshly mind against it look for salvation under it, shew they admit not these things, and so make it void—Say you we observe not its ceremonies? No; but the spirit of them, because we are come to HIM, whom they teach, are through the law dead to the law, being crucified with CHRIST Gal. ii. 19, and so set free from its dominion by HIS ONCE reconciling us to GOD, as the son of JEHOSEDECH, Lev. xvi. 34, and thus making the preceding rites, as they were in the figurative day of atonement, unnecessary, Can. ii. 17, Heb. x. 10, 12. And as the types SAMUEL and ELIJAH sacrificed, though no LEVITES, and DAVID and SOLOMON made alterations; as this priest of a new order is spoken of Ps. cx. 4, this new covenant and law Jer. xxxi. 31, Is. xii. 4, xliii. 18, *era* Jer. xvi. 14, and name Is. lxxv. 15, and a time when JEHOVAH would not accept their formal service Ps. li. 16, Is. i. 11, Jer. xiv. 12, Am. v. 21, so their state is said to be as when ISRAEL came up out of EGYPT, Is. x. 28, xi. 16, Jer. xxxiii. 7, Hos. ii. 15, as owned in Talm. in tract. Sanhedr. c. 11. when they

(a) Whence the Talmud's rule in tit. de Synedrrio, "any commandment (meaning of rites) may be transgressed or altered" by the authority of a prophet.

they had not the *law* according to Jer. vii. 22. To make then its observance now *necessary* is to condemn your own *professed* faith, R. Moses in *More nebochim*, who acknowledges this to be *conclusive*, and Moses son of Nebammannus on Deut. iv. saying, "In the days of the *Messiah* " man shall be *restored* to the state he was in " *before* the first man sinned." Lastly, it is *matter of fact* that its observance is ceased. For its rites had a respect to the *temple* and *robes*; therefore since *these* were destroyed not a *priest* can *minister*, if you were sure he was a *Levite*; not a *sacrifice* be *offered*, not a *feast* be *kept* according to the *law*. And whether it is right for a convict to seek *justification* or *pardon* by the *law* that *condemns* him, and is *out* of his power to keep judge ye. Why then flee ye not to this *Jehovah* the [ZOAR] little sanctuary, in the *countries where you are come*? Ez. xi. 16.

6. Is the *GENTILE* objection (a) yours, that you must give up the *traditions*, &c. of your *fathers*? Truly the children are *bid* to *ask* their fathers, Jos. iv. 16. But it is equally true the *LORD* says, *Walk ye not in the statutes of your fathers*, Ezr. xx. 18. *Whom* then are you to *ask*?

(a) Chrysost. Hom. 7. in 2 Cor. Whence the *Roman law*, "Let the rites of the family and country be observed;" and the fabled *oracle* of *Apollo*, "that no one should worship the gods but "after the manner of *their country*," Lactant. de orig. error. c. vii.

ask? the *freethinkers*, who refused the report of the typic JESUS, *Num.* xiv. 2, *forsook* GOD for BAALIM, *Jud.* ii. 10, 13, 17, *Pf.* lxxviii. *left* all HIS commandments, *1 K.* xx. 20, 2 *K.* xviii. 26, *Neh.* ix. 18, 26, *Jer.* iii. 10, 12, *forgot* and *despised* the NAME JEHOVAH, *c.* xxiii. 37, *Mal.* i. 6, *from* the days of their fathers *went away* and were *cursed*, *ver.* 7, and 3, and at last crucified their GOD and provoked HIM to destroy their temple and city, — or those that have taught you these *provoking* doctrines and *false dreams*, *Zec.* x. 2 or turned *Mohammedans*, &c. No, The reflection in *Neh.* xiii. 17, should be yours, *Did not our fathers* thus, and *did not our GOD* bring all this evil upon them? Nor should it seem *strange* that you should under the true JESUS, as the people under the types, be commanded to *put away the gods of*, and *not to be* as their fathers, *Jos.* xxiv. 14, *Zec.* i. 4. The fathers then to be *asked* are those, who have walked according to the law and the testimony, *Is.* viii. 20: and these we have proved from ADAM to CHRIST had “ the faith of the “ N. T. included in the O.”, as the *Eng. Ver.* of 1525 says on *Acts* xx, as had those JEWS since CHRIST, who composed the first church, of whom *myriads*, as well as of the *ten tribes* among the *nations*, (whose descendants are now CHRISTIANS) embraced the faith, as many that of the typic JESUSES. You must then receive
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HIM or reject those fathers you are only authorized to follow. For MOSES gave glory to JESUS in the person of His type, Num. xxvii. 18, and so must you to HIM or set up against MOSES. As to your MISHNA (a) or oral tradition, it took its rise from the spiritual meaning taught doubtless by MOSES; but this being veiled in the history is always to be collected from it, (see the preface) and is the (b) gospel, as was long ago taught in the face of your ancestors, and might be from every verse. Therefore you must reject what contradicts this, or you disbelieve what MOSES taught; and when read would teach you under the letter, to put you under the true JESUS, as the people once under His type. Seeing then your capital objections fall before CHRIST, as the rest do, and how they, who have had evil will against this true ZION, have been confounded and deluded by false Messiahs that came in their own name, (c) shall further evidence be necessary to induce you to turn to this both FATHER and Chariot of ISRAEL, Is. xxi. 9, in whom alone our souls or bodies can be borne up to heaven? Surely if you will not hear MOSES and the prophets, thus testify-

(a) Acts xxvi. 22, Gal. i. 7, 1 Cor. x. 11, Heb. x. 1, Jesh. Mart. Chrysostom, &c.

(b) Wagenheil in his preface to *Tela ignea Satanae* has shewn the MISHNA contains not a word against CHRIST.

(c) See the history of them by Johannes a Lent, Herbornæ, 1697.

testifying CHRIST you would not be persuaded, any more than some of *old*, although *one rose*, as this JESUS did to convince them, *from the dead*.

For ask you after this the *cause* of your sorrows? Whatever *false burdens* and *causes* of banishment are set. *Lam. ii. 14, 15*, JERUSALEM was ruined and JUDAH is fallen, because your tongue and goings *we* against JEHOVAH to provoke the eyes of (this person) the GLORY of HIM, *Is. iii. 8*. For can any thing be plainer than this, that as THE ESSENCE THE SAVIOR is the person called *the NAME*, see p. 183, 2 S. vi. 2, not to look in faith, nor give glory to HIM is to disregard, *Ex. xxiii. 21*, to despise this GLORIOUS and REVEREND NAME of JEHOVAH [ELAHIM] GOD this *strong tower*, *Prov. xviii. 10*, *Pf. xx. 1*? But this contempt is the *predicted* cause of your long *dispersion*, *Deut. xxviii. 58*. Therefore your law teaches that your city was *besieged*, and you are plagued, *ver. 52, 62*, for refusing our LORD JESUS. Nor will you have deliverance till you shall *be* think your *felous*, and *return* and *confess* this NAME JE in the true temple of the glorified body of CHRIST, *2 C. vi. 24, 38*, and have this NAME put upon you, as *Num. vi. 27*, *Mat. xv. 17*.

For *whether* does this crime lead? To what GOD so solemnly warned your nation *against*, and they so frequently fell into, even *idoltery*. Start you at the thought? Your boast to *author*

it is not clearer than the proof of it. Your writers make this dispersion a *visitation* for the *sin* of making the *molten calf*, when they *forgot* this [EL] INTERPOSING GOD *their* SAVIOR, *Pf.* cvi. 21, and set up *one* face, as the ten tribes, instead of the *Trinity* in the CHERUBIM, though they would exculpate themselves. But do not you the *like*, *deny* the TRINITY in GOD and devise an *unity* that *excludes* it? But *such* a god is *different* from the GOD of ADAM, ABRAHAM, &c. MOSES and the *prophets*, &c. p. 89, 256. Therefore you are guilty of *idolatry* upon the principles of Limborch's JEW, *Tert. Scrip.* p. 110, saying, to prove us guilty of it, "He is a strange god" "that is proposed under other ideas than what" "were revealed to your fathers." Again as JESUS is [Jeh] THE ESSENCE THE SAVIOR and like the typic ELEAZAR 1 C. xi. 12, is, in the TRINITY of the MIGHTY ONES, *ver.* 24, refusing HIM is refusing JEHOVAH, and, though you worship not *stocks* or *stones*, you do not worship the true GOD, but an *image* framed for yourselves contrary to the *second* commandment. Accordingly as GOD foretold this *idolatry* and His *hiding* of His *face*, *Deut.* xxxi. 16, 18, 27, 29, that you might say, *are not these evils come on us because our GOD is not among us?* SS all along assigns this, xxxiii. 15, 17, reason for the *destruction* of the temple. For the men enquiring xxix. 25, 26, Wherefore bawled
JEHOVAH

JEHOVAH *done* thus, the *answer* is to be, *because* they have forsaken the PURIFYER or covenant of the LORD GOD of their fathers, &c. and served other gods, &c. 1 K. ix. 9, Jer. v. 19, vii. 14, So. xvi. 10. And when you say, what is our iniquity? or what is our sin? the answer is *Because* your fathers have forsaken ME, saith JEHOVAH, and have walked after other gods, &c. Say you *these* are spoken of the first temple? I answer they hold true also concerning the second; because GOD's ways are equal, Eze. xviii. 25, and the like destruction argues the like idolatry. And the matter of fact is that they before its destruction are charged with idolatry, as Limberch's JEW, N^o. 4. p. 101, owns, and with contempt of this NAME and marrying the daughter of a strange god, Zec. x. 2, Mal. i. 6, 12, 2. ii. 11, 13, 17, as in Job. iv. 22, with worshipping they know not what. Idolatry then is the cause of your banishment, the longer, because of the murder of this GOD, even a departing from the living GOD, Heb. iii. 12, from the TRINITY and this ONE of THEM the NAME in JESUS, "half of which," your writer says in Told. JESU on Ps. 116, you only have in captivity." And you cannot be clear 'till you, Deut. xxx. 28, RETURN TO JEHOVAH, with the people in Jer. iii. 22, and to this [JESUS] as the people to His type, Jos. i. 7. saying *As we hearkened unto Moses — so will we hearken unto THEE*. Nor can

any otherwise avoid having the oath of God against their entrance into rest, Num. xvi. Heb. iii. 18, and dying in their sins, Job. viii. 24, though descended from ABRAHAM, any more than the rebels against HIM in the type did, to whom you compare your Sanhedrim, Num. xiv. 21, Jos. i. 8, Heb. iv. 11.

Shall any then, once His people, choose such accumulated guilt and in obstinacy, that curse of God, Lam. iii. 65, harden their hearts as in the day of temptation, Ps. xcv. 8, bold fast deceit and refuse to return, Jer. viii. 5? No bear Lev. xxi. 41 in mind and be not they who receive no correction, Jer. vii. 28, but reflect, that to fix your eye on JESUS our LORD, the last command to you Mal. iv. 4, is to remember the law of MOSES, what obedience it requires, what condemnation it lays a sinner under, what successor, sacrificer and leader it holds forth; — the last promise, v. 6, that this [ELIJAH or JE] GOD THE ESSENCE the prophet, like unto MOSES Deut. xviii. 15, should be sent, (as HE hath been in JESUS, p. 68, 5,) before the great and terrible day of JEHOVAH, (of course as ELIJAH by a like sacrifice to turn the hearts of the people back again, 1 K. xviii. 37, &c.) lest HE should come and smite the earth with a curse; and so that by despising Christianity you despise your law and prophets, and truth is perished and cut off from your mouth, Jer. vii. 28. Then consider ere long
you

you must all appear, as of old thrice in the year, before GOD, whose wrath nor riches, Prov. xi. 4, nor blood of bulls or goats, Ps. l. 13, nor our righteousness nor works can satisfy, Is. lviii. 12, and hear, whilst it is called to-day, this HIGH and [NESHA] LOFTY PRINCE, the NAME of HIM the HOLY ONE, that dwelleth in this exalted and holy one and the humble and contrite to revive him, Is. lviii. 15: Look to this JEHOVAH pierced for our sins, mourning apart, Zec. xii. 10, 14, and saying, we are verily guilty, &c. Gen. xlii. 21, be baptized in the NAME of JESUS, calling upon this NAME in the true temple of HIS body, as directed 1 C. viii. 33, in which give all the prophets witness, Ps. xxv. 11, lxxvii. 9, cxvi, Is. xlviii. 2, Jer. xiv. 21, Eze. xx. 9, Joel ii. 30, &c. whosoever believeth shall receive remission of sins, (a) Act. x, 43, and seek with us the GOD of your fathers, WHOM we worship in His true temple, though after the way you call heresy, and as they in type did, through this JESUS MESSIAH or CHRIST, (see p. 123,) submitting "to this Mediator by whom we have righteousness from GOD" as your writers own, as compelled by Isaiah, and Jeremiah, which bear

(a) That THE MESSIAH should take away the sin of the world according to St. Job. i. the JEWS acknowledge. For the author of *Neve Schalem* says l. ix. 5, "The KING MESSIAH" is the HOLIEST of all to take away [דָּרֵי הַכּוֹלֵל] the universal evil or sin."

bear witness to *Rom. iv. 13, x. 4, and Phil. iii. 9,*
 &c, that HE may gather you that *have halted,*
 &c. *Mic. iii. 7,* with us, who bow to no graven
 image, in the one peculiar or fold of His church.
 O may HE make His words effectual to turn
 your heart to the LORD, who, as *Philo* says, is like
 the sun seen only by His own light," as repre-
 sented in the letter. Then, but not before, the veil
 will be taken away, *2 Cor. iii. 16:* and when you
 by faith see this NAME *Mic. vi. 9,* made a SON
 in the now glorified temple of His body, and
 say *Blessed is the KING that cometh in the NAME*
JEHOVAH, Luk. xix. 38, [JESUS] THE ESSENCE
THE SAVIOR, this ANGEL (see p. 113,) who
was once grieved for the misery of ISRAEL, Jud.
x. 16, and afflicted in all their afflictions, Is.
lxiii. 9, and wept over your city, Luk. xix. 41,
and being all that the priests name denoted offer-
ed a sacrifice for you first, and also for us, as the
title witnesses, will be your Advocate on the throne
as the JESUS of JEHOSEDACH, your leader and
captain as the son of NUN: and a JESUS your
writers look to be one, though they strangely add
seven others. Carm. R. Lipman. in Wagenfeils
Tela, &c. Event how desirable! For if the
casting away of the JEWS be the reconciling of
the world what shall be the receiving (of them) be
but life from the dead, Rom. xi. 15, i. e. the re-
surrection? Ask then for the old path, Set thine
heart to the high-way, Joh. xiv. 6, and turn again,
Jer.

Jer. vi. 16, xxxi. 21, nor hinder by your *sin*, as you truly do, this to believers most glorious scene, the *second* coming of the MESSIAH, who full of long-suffering would have you also *saved*, otherwise, though you look for a *third* carnal possession of CANAAN contrary to *Jer.* xvi. 21, and your writers, it is plain you rank with the *nations* to whom GOD's ways are declared in

II. The *testimony* the title JESUS bears to the GENTILES.

This title holding forth [JE] THE ESSENCE presents this person to the *nations*, as the NAME JEH *Pf.* lxviii. 4, in the temple of HIS body, who has *broken down the wall of partition* between the JEWS and *them*, when the ark was no more to be remembered or visited, *Jer.* iii. 16. Whom as great among them *Mal.* i. 11, they are to hear of, know, *1 K.* viii. 42, 43, and with their *kings* to come to, as the *nations* to the types because of this NAME, *1 K.* x. 1, in accomplishment of *Is.* lx. 3, *Mic.* iv. 2. *Jer.* iii. 12, *Pf.* lxxii. 11.—lxxxvi. 9, *Pf.* lxxii. 15, *Is.* lx. 9, *Mal.* i. 11, *Is.* l. 6, *Pf.* cxiii. 2, 3, cxvii. 1, & *al.* so that this NAME of our LORD JESUS CHRIST may be magnified, *Acts* 17, in us, washed, justified and sanctified by this NAME, *1 Cor.* vi. 11, and we, though once *aliens*, &c. as they in *Jos.* vii. 35, be now in CHRIST JESUS made nigh, &c. fellow-heirs and one body, &c. *Eph.* i. 11, &c. ii. 7. And it displays HIM

1. First,

1. *First*, as the great PROPHET to the nations, like JEREMIAH, having this JEHOVAH with HIM, &c. *Jer.* i. 5, 10, because the typic JESUS was such; and like him when raised to honour, proclaiming peace, *Deut.* xx. 10, *Mat.* x. 13, *Phil.* iv. and *Pf.* lxxii. in heaven *Lev.* xix. 38, on earth, ii. 14, to all nations, *Mat.* xxviii. 19, a far off *Deut.* xx, 15, as well as nigh, *Jf.* xxxiii. 14, lvii. 10. *Eph.* ii. 17, peace with GOD through (HIM, as of old through the type) JESUS MESSIAH OR CHRIST, *Acts* x, 36, *Rom.* v. 1. (p. 123,) not that we may sin on, *Rom.* vi. 1, but, like the city *Deut.* xx. 10, giving an answer of peace, and opening the gates of our ears, hearts, &c. may, *Rom.* xvi. 19, *2 Cor.* ix. 13, pay HIM, like the city, the tribute of praise and obedience.

2. It speaks HIM THE HIGH PRIEST for the nations making this peace with His blood. For such was the type (p. 123); the title therefore shews HIM such, preaching as in *Lev.* xxv. 9, *Num.* x. 8, like good tidings, &c. liberty to the captives, &c. (in sin) predicted *Jf.* lxiv. 1, and affirmed in *Luk.* iv. 18, *Gal.* v. 1, because HE has with His vicarious nature (as it is called *Num.* ii. 12, viii. 16,) borne and offered for the sin

(a) How far the belief of pardon by the blood of GOD in the form of a servant spread we may learn from the Mexicans, among others, who having forgot the object sacrifice a beautiful slave they worship as their god, in order to obtain forgiveness, &c. See *Christian Magaz.* for OCT. 1766.

sin of the world, p. 114, and entered heaven, as
 the type did the *holy place*, to intercede for us,
Zec. vi. 13; *Mik. 2. 2*.
 3. It speaks HIM, because JESUS, KING of
 kings, *Rev. xviii. 14*, of the nations, *Jer. x. 7*,
Mat. xxviii. HEAD over all principalities, &c. to
 maintain this truth and peace, *Zec. viii. 10*,
Eph. i. 22, as the type was over the princes of
 the tribes, *Jos. xxiv. 1*, rulers and kings, *1. x.*
governing the world, building up the faithful,
Jer. i. 3, but subduing every enemy under His
 feet, *Jos. xi. 24*, *1 Cor. xv. 27*. And it imports
 HIM the SAVIOR under oath, *Heb. vi. 17*,
 1. Of those who are baptized, *Mat. xvi. 16*;
 and 2. receiving His messengers, shew forth the
 bloody suspended sign, as in the Eucharist, *1 Cor.*
xi. 26; and 3. come and pray, as far off by
 nature, with faith in HIS NAME to serve HIM.
 For the type saved such, *Jos. ii. 18*, *vi. 25*,
ix. 15; therefore it speaks HIM doing the like:
 nay, His dealings with souls. For as the type
 when the city warred, was to besiege it, &c. *ver.*
20, but to take the women and children to himself
 after slaying every male, so the title imports our
 LORD besieging them that war against HIM
 with chastisements, &c. to bring them to a sub-
 mission, and saving the then alike espoused and
 child-like natures by the like death of HIM, as
 the truly [DECE] perfected [ZACHER] memorial
 ONE before GOD for us (p. 109.) *Joh. xix. 30*.

How abashed then must *Arians* and *Socinians* be, who war against HIS DIVINITY and *sacrifice*, not only to see them the theme of every page of the SS, but to find *their own tongue fall on them*, *Pf. lxxiv. 8.* For they admit HIM to be JESUS, as do the *Mohammedans* in their *Coran*, c. 2. Now if HE is *this*, then HE is what JESUS means. But this denotes THE ESSENCE THE SAVIOR. Therefore as often as they call HIM JESUS they allow HIM to be *this*, and the *sacrificer* they deny, and so stand all *self-condemned*, as GOD describes the *heretic* that is *subverted* and *sineth*, *Tit. iii. 10.* And GOD hath so deeply laid this *corner-stone* of our faith that the very existence of JESUS as the SON of GOD or the CHRIST cannot be *confessed*, as in our *creeds*, by the *deniers* of it. Because to believe *these*, (however they have been urged as importing less,) is believing THE ESSENCE THE SAVIOR such; and and therefore he who *denies* HIM to be *come in the flesh*, is declared by divine charity to be the *antichrist*, *1 J. iv. 3, 2 J. ver. 7.* So well are men by this NAME exhorted to *unity*, *1 Cor. i. 10.*

Indeed it is as GOD, HE is a proper object of *faith*. For was HE not so we should incur the *curse* in *Jer. iv.* Besides the *sacrifice* of the highest creature would be *no* satisfaction, but a duty, would procure us *no* help and so be *causeless*. 2. As GOD HE is the proper Object of our hope. Because to hope in *one* not GOD is *against* *Pf.*

Pf. xxxvii. 41, 46, lxii. 5, &c. And if HE could not *satisfy* for sin, then we could have no expectations of *pardon*, of the SPIRIT to *sanctify* us, nor of heaven through HIM.

3. 'Tis as *such* HE is to be *prayed* to or *praised*, as in the *Te Deum*, *Litany* and the *Collects* and the *Visitation of the Sick*. For to suppose HIM *inferior* is to fall into a *popish invocation* of *saints* in the use of them. Because such a one is not to be *feared* by the *nations*, as the *type*, *Jos.* iv. 14, and *DAVID*, 1 *C.* xiv. 17, nor *invoked* without *guilt*, whereas by bowing down at the *soles* of His *feet* because of this NAME, we fulfil *If.* lv. 60, ix. 14, &c. Again without this hope of access by HIM the soul would have no *encouragement* to, and no SPIRIT of *prayer*, and so be, as it is in *such*, *indisposed* for it, because wanting an accepted *advocate*, which HE would not be if *man* only. Reason sufficient why we, not proudly in our *own*, but in this NAME *JAH* or *JE* pray we may be made to know and feel "there is only health and salvation" (*Vis. of Sick.*) and *lift up our hands*, (a) because through *JESUS CHRIST*, i. e. THE ESSENCE THE SAVIOR THE ANOINTED ONE, urging the *Divinity* of His *person*, &c. as well as confessing HIM to

N n 2

the

(a) In this view of the NAME the reader will better understand *Pf.* v. 11, xxv. 11, xxxi. 3, lii. 9, lxxix. 9, cix. 21, *Jer.* xiv. 7, &c. and see the *sameness* of believers hopes before and since *CHRIST*, and the truth of our 7th *Artic.*

the praise of GOD's truth *the* MESSIAH; *why* for this NAME's sake we in the *Litany* intreat GOD to "*arise,*" &c. and in the last prayer plead the *merit*, (not of the word *pronounced*, but) of this person *so* called, *Mat. xviii. 20*, as the *ground* of our hopes of being *heard*.

4. 'Tis as such HE is an object of *love*. For to take away this *hope* of a reconciliation and the SPIRIT by HIM is to deprive men of the *motives* and *principle* of love. For say men HE would be loved as an *example*? If we were *pure* HE would, but being what we are *not*, and then *could not* be, HE would but remind us of our *misery* and so be an object we should turn from, as CHRIST was to the *devils*, that yet confessed HIM HOLY. Whereas now being GOD, HE for His amazing benefits is infinitely to be more loved than the *son* of NUN or JESUS MESSIAH that of old *typically* reconciled them. As such then we are on our part to receive HIM.

For the title speaks a scene, far exceeding *those* in ZOAN, CANAAN or EDMON'S fields as *eternity* does *time*, shall soon open, when this LEADER shall come in the *consummating* character of the JUDGE of *all the earth*, *Gen. xviii. 25*, to make known this NAME, &c. *Is. xxxiv. 2*, *lxvi. v. 19*, *Wis. xxxi. 10*. For these *types* were *judges*, having the trumpet sounding before them to the *battle* and *convocation*, *Num. x. 3, 5, 9*. Such therefore the title shews HE will appear with the like last awakening

awakening and life-inspiring trump of God convoking His people *first*, as the gospel with the greatest propriety reports HE will, 1 Th. iv. 16. 1 Cor. xv. 52, with power and the GLORY of the FATHER, with His holy Angels, Mat. xxv. 31, with all His saints, Zec. xiv. 15, Judg. ii. 14, to judge the quick and the dead, and the dreadful day of JEHOVAH, because of this [JE] THE ESSENCE, be revealed, Am. i. 2, Jo. ii. 3, 12. And certain is it the judgment will turn upon this, whether we have believed this NAME JEHOVAH associate with CHRIST or not. For says HE, He that believeth not is condemned already, because he hath not believed on the NAME of the only-begotten SON of GOD, &c. Job. iii. 18, 19, viii. 23. And as it is men's guilt that they blaspheme this NAME, Jer. lii. 15, Eze. xx. 27, Rev. xvi. 9, and their commendation that they have held fast and not denied HIS NAME, ii. 13, xiii. 8, so in Mat. xxv. 43, the reward is according to the works of faith or unbelief done to or against this KING that cometh in this NAME, v. 33, 39, in His brethren, and to them that fear this NAME, small or great. Mal. iii. 16, Rev. xi. 18. Question then, O man, and see from thy life whether this true purifying faith is in thee, by which alone we apprehend CHRIST, or gain a new heart, however self-righteousness mocks or a licentious hypocrisy would substitute an unsanctifying formal profession for it. Examine whether thou believ-

est with all thine heart in this NAME, in JESUS, THE ESSENCE THE SAVIOR, *Mal. ii. 2*, so as to obey HIM.

For the woful portion of the ungodly, when the ANGEL says, *Thrust in thy sickle, Rev. xv. 15*, (enough to make the [*Felix*] Happy one of this world tremble at the hearing of) we may learn from the execution of the judgment of GOD by the typic JESUS, whose propriety and justice none can object to, who own that of the last day represented by it. Behold then the terror fallen on the inhabitants hardened for destruction, *Jos. xi. 10*, their hearts melting, *no courage nor spirit* in them, *v. 1*, their city burnt with fire, *hail-stones, &c.* casting out principalities, &c. from the glory of this world into the shadow of death. Behold under the other JESUS the destruction of BABYLON, SODOM and GOMORRAH, *Jer. l. 40, li. 58*, by fire, &c. Such the title imports will fall (as accordingly described *Rev. xvi. 21, xix. 8*,) upon them that have not received this true JESUS, but alike hardened their hearts in sin, scoffed at HIS providence, rule and ordinances, abused the talents lent for the relief of HIS poor in riot and luxury, or covetously boarded them to the increase of wrath. And it witnesses a like fire, (as *2 P. iii. 12*,) melting the elements with fervent heat and brimstone, and storm and tempest punishing them, that are alike proud against this HOLY ONE of ISRAEL, *Jer. l. 28. Is. 31, 1*.
But

But to the *faithful* it speaks a portion as *delightful*, evincing HIM to be *Holiness to the LORD* for them, a LEADER to their souls, *If.* lv. 4, here entering in to a *rest*, *Heb.* iv. 3, from sin; a counsellor to *direct* them, *2 Theff.* iii. 5, through all difficulties; their strength, *Eph.* iii. 16, vi. 10, in all tribulation, and their CAPTAIN and guide, *Pf.* xlviii. 14, lxxiii. 24, *If.* lviii. 11, through and over death, this like [JORDAN] DESCENT unto the *promised state*, to make us *more than conquerors* as conquering not to die, and bring *each again to his own body* (as the JEWS understand the texts) as *redeemed*, *Eph.* i. 7, 8, ii. 3, triumphantly to say *O death, where is thy sting*, &c, *1 Cor.* xv. It proclaims they shall celebrate a *jubilee* and *release*, because the people under the types did; a *feast* or *revolution with great gladness*, as *Ex.* xxxiv. 22, and *Ex.* viii. 17, (p. 101, 253,) there never was the *like* of, since that of the true JESUS from the grave; a *revolution* of their bodily *tabernacles*, *2 P.* i. 13, 14, whose *over-fight* now *pertaineth* to this true ELEAZER, *Num.* iv. 16, (p. 120,) and wherein they had *pitched* and *groaned* being *burthened* in this world, *Rom.* viii. 2, 3, *2 C.* v. 3, when the ISRAEL of GOD shall have their *own* bodies as of old *clothed upon* (as the people's were with *branches* the figures of this) with *incorruption*, *immortality*, *perfect fruit* and *glory*, *1 Cor.* xv. and flourishing *Pf.* xcii. 11, *Can.* vii. 7, with the *palms* of
their

their *victorious* natures in their hands sing to HIM *salvation*, &c. *Rev. vii. 10.* It testifies that they shall receive the *inheritance* that *fadeth not away* allotted to them, *the purchased possession*, *Eph. i. 14*, the like heavenly JERUSALEM with everlasting joy &c. and have *rest* from their labours, rest from *curse*, *sin*, and *sorrow* in the presence of the glory of GOD *blessing* them, (as the type, *Jos. xiv. 13, — xxii. 6,*) for evermore.

Transporting scene ! What a *victory and triumph* ! what a crown and kingdom ! Before them how do *earthly* things diminished fade ! What can they do less who *believe* HIM than *rejoice with joy unspeakable and full of glory*, *1 P. i. 8*, as the first CHRISTIANS did ? It was enough to make the *saints* abide in it, though *tried in the fire* &c. *ver. 7*, as it is to make them now *endure*, who have like faith in this *recompense of reward*. Well may then the title of JESUS, whose NAME the *seven women*, i. e. all the churches desire to be *called* on them to *take away their reproach*, *Is. iv. 1*, so frequently occur, when it is this *testimony*, and therefore the sum of CHRISTIANITY. For it appears that to *know* JESUS CHRIST and HIM CRUCIFIED, is all we can know, that yields abiding, because *everlasting consolation*, *2 Th. ii. 16*, and consequently faith in this NAME, HE came to *manifest* and in which we are *kept*, *Joh. xvii. 6, 11*,
is

is not merely speculative, but, as it brings the SPIRIT, lays at the bottom of all our practice.

When the title then has justly this precedence, the *others* in SS being only expressive of the *characters* that form it, when this glorious NAME was thus the refuge of *believers* in the old world, *Gen.* iv. 26, and of *patriarchs*, xlix. 17, in the *new*, when it was thus the desire of *Moses*, *Ex.* iv. 13, of *kings* and *righteous men*, and is the confusion though the scorn of the *wisdom* of the flesh, *Num.* xiv. 10. — the *wretched's* consolation, as in *Zec.* and the shield of *martyrs*, the joy of raptured *spirits* and the wonder and confirmation of transported *angels*; *heaven's* worship and the wish of *nations*, *death's* terror and the dread of trembling *hell*; who is not disposed to adore this *JESUS* as truly *GOD*, and to offer himself, his all to be built up in *CHRIST* a *palace* or *habitation* thus not for man but *GOD*, saying, *Now therefore we thank THEE and praise THY glorious NAME,* (a) *I C.* xxix. 11? Who not, whilst countless *angels* sound His *MERIT* of *glory*, to join the *choral* universe and with ravished soul cry out, (for less than this is formal deadness all) *Blessing and honour and glory and power be unto HIM that sitteth upon the throne, and unto the LAMB for ever and ever.* *Rev.* v. 12, 13? *Pf.* ix. 2.

Alas! how many serve the *creatures*, *false Christs*, their *lusts*, and deny the ONLY LORD

O O GOD

(a) Thus by *JESUS's* being "God dwelling in *CHRIST*," as *Broughton* calls *HIM*, p. 219, *Zec.* xiii. 9, is fulfilled in His day, *Jehovah shall be ONE and the NAME of HIM an UNITED ONE*; as *HE* is with man.

GOD and our LORD JESUS CHRIST, *Jud. iv. 2 P. ii. 1*, though this *name* implies them, who love HIM not, *1 Cor. xvi. 22*, *accursed*, as the enemies of the type, *Deut. xxx. 7*, and when, to refuse HIM revealed in *natural ideas (a)* is to war against *common sense*. O ! may this SALVATION, *Is. xlvi. 13, xlix. 6*, be known to the former, as it *must be*, to see how they will receive it, before the END come, *Mat. xxiv. 14*; and these latter repent. For though scoffers may say *2 P. iii. 4*, *Where is the promise of HIS coming?* &c. trying to suck out of HIS goodness an objection against HIS truth, *because judgment is not executed speedily, Ecc. viii. 11*; yet is HE not slack concerning HIS promise, but long-suffering, sending in the mean time sword, famine, &c. in the world, in our bodies infirmities, troubles, sicknesses to rouse men, that they may enter into this ROCK, &c. before HE ariseth to shake terribly the earth, *Is. ii. 2*, before this great day of the battle

(a) See the proof of this from the *natural images* in SS stated in *Sopbron*, printed for E. Dilly. To which I shall beg to subjoin that Broughton saw and urged this p. 207, where speaking of the fall of man in autumn Sep^r, he says, "Let us bring the use of this to Divinity; for there can be nothing sweeter to the mind than to see the counsels of GOD agree with the whole course of nature, &c." The whole passage is well worth perusal. Mede, p. 178, 179, speaking of "the seven lamps, signifying the seven planets, &c." as Josephus, in *Antiq. L. iii. c. 7*, says and "the lamps standing slopingwise as it were to express the obliquity of the Zodiac," adds, "If the invisible things of GOD may be learned, as St. Paul says, from the creation of the world; why may not the invisible intelligible word be learned from the fabrick of the visible? the one (it may be) being the pattern of the other." p. 73. So Patrick in his preface to *Agu. Gen.* "All this world below is but the image of the world above—manifest images of heavenly things," p. 5. So to ridicule this truth is to laugh at the greatest men as well as SS.

the of the LORD GOD ALMIGHTY, Rev. xvi. 14, xix. 15. — that they may believe in this NAME JE, THE SAVIOR (a) thus precious in time, more precious to the saints in eternity, Mal. iii. 16, and as the people Jos. xxiii. 14, know in their [then כִּלְכֵּל] whole perfected hearts and their whole perfected frames that not one thing has failed of all the good things, which the LORD your GOD spake, &c. For what weight can HIS intercession want who is [JE] THE ESSENCE? what foe, Jo. xvii. cannot HE deliver the believer from?

It may contribute to the clearer manifestation of HIM, if the reader of the SS will remember always first to pray to GOD for the SPIRIT of wisdom and revelation for the knowledge of HIM, Eph. i. 17, in the SS, and then to understand Lord in small letters, the GOD of JACOB, MIGHTY ONE, (b) NAME, GLORY, LIGHT, ANGEL of the LORD, WORD, covenant, MAN of GOD, ROCK, tower, Horn, &c. of the DIVINITY of JESUS; day of HIS; ark, sanctuary, house, city, tent, tabernacle, temple, holy place, palace, courts, heritage, camp, shadow, covert, branch, land, of the human nature; a prophet, priest, ruler, governor, captain, prince, leader, chief, head, king, &c. of HIS offices;—enemies, sufferings, death, deliverance, conquest, peace, anointing or exaltation, or kingdom of HIS, sins of any,

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(a) It is no wonder the heathens even amidst their apostasy had their Juno (Joveira) "the savior," as Hz was to be manifested in the flesh of a woman, — and the Romans their [salus dea] "goddess health or salvation," and [porta salutaris] "the salutary" or "salvation-gate."

(b) This is so used in many collects.

any, of ours HE bore; their *obedience, offerings, lamb, &c.* of HIS; *battles, vengeance, fire or wrath or floods, &c.* of that wrath HE had; *flesh, &c.* of HIS; *valley* of HIS *lowly*, and *hill* or *mountain* of HIS *mounted up* or *exalted*, human nature and church in HIM; *musical instruments* of HIM, or soul and body *stricken* for us; *redemption, salvation*, of HIS as man and ours; the *meek, poor, afflicted, humble, righteous, just, holy, servant, &c.* in the *Psalms*, of JESUS; the *promises* as made to HIM, (though many in the *letter* to the JEWS) and in HIM to us; the *judgments* as those HE bore for you; *wells* of HIM as *the well of salvation*; *streams, &c.* of those from HIS *side*, and as well as *cloud* or *wind*, of the HOLY GHOST;—*one* as denoting HIS *united* nature, *two* or *second, renewed, three* or *third* as ONE of the TRINITY. EL in the proper names as this INTERPOSING GOD, JAH in them as this ESSENCE, ADONI as this LORD or DIRECTOR; the parables consider as figures, and *miracles* and circumstances as *signs* of like cures and circumstances of souls, the *rites* as *shadows, women* as the *espoused* human nature; or put the words *like, true* or *spiritual* to every *circumstance*, always remembering not to give loose to fancies that destroy, but follow the *letter* as the picture to lead you to the things pictured: and you will then by the blessing of GOD, find JESUS looking thro' the SS to draw you to HIM shewing your sin and HIS *love*, strengthening your *faith*, raising your *hopes*, calling forth your *desires* to run in prayers *after* Him, waking your *circumspection*, comforting you in *affliction*, marking out the way to the *crown*, pledging HIS *communion* and
your

your resurrection in His, rehearsing your victory, as well as premonishing you of the judgment to come, and in all affording you such demonstrations of His truth as must confound the adversaries.

Having then such an omnipotent LEADER to fight against our enemies, let us use the words of faith, *Fer. xvii. 13, Save me and I shall be saved, We are thy servants, Jo. ix. 8, 25*, in nothing terrified on account of our weakness or adversaries; because tho' our life be a continual fight, yet this Captain of our salvation *one* with us will succor us with HIS HOLY SPIRIT to stand, if we pray to HIM recover us, relieve our wants, and make us so to get daily victories over our lusts that we may sit down with HIM on His throne and enter into His rest. For if (the typic) JESUS had given them rest, then would he not afterward have spoken of another DAY: therefore there remaineth a rest unto the people of GOD.—Let us labour then to enter into that rest, lest any Man fall after the JEWS example of unbelief, *Heb. iv. 1, 9, 18*. And having boldness to enter into the holiest by the blood of JESUS [THE ESSENCE THE SAVIOR] by a new and living way, which He hath consecrated for us through the veil, that is to say, his flesh, and having an HIGH-PRIEST (as the typic JESUS) over the house of GOD let us draw near with a true heart in full assurance of faith, having our hearts sprinkled with pure water: Let us hold fast the profession of our faith without wavering. For HE is faithful that promised. And let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together, (as the congregation assembled in one body under the types) as the manner of some is, but

but exhorting one another and so much the more as ye see the day approaching, remembering it so cometh as a thief in the night, when they shall say peace and safety. But ye, brethren, are not in darkness that that day should overtake you as a thief. Therefore let us not sleep (be slothful) as do others, but let us watch and be sober, as knowing not when this Master of the house cometh at even or at midnight or at the cock-crowing or in the morning. *Mar. xiii. 35.* For seeing all these things shall be dissolved, what manner of persons ought ye to be in (all) holy conversation and godliness, looking for and hastening unto the coming of this day of GOD! Surely if men looked for this blessed hope and the glorious appearing of the great GOD and our SAVIOR JESUS CHRIST, who gave HIMSELF for us, that HE might redeem us from all iniquity and purify unto HIMSELF a peculiar people zealous of good works, (as it was to be such they were delivered under the typic JESUS, *Deut. xxi. 18,*) they would give diligence to be found of HIM in peace without spot and blameless; their anger, as knowing the unforgiving cannot find mercy, be against their sins, their covetousness to lay up treasure in heaven, their ambition to be sons of GOD, their strife for the faith once delivered, their love holily violent for the prize of their high calling in this day of CHRIST, when nothing, nor mountains, nor hills can cover us from the wrath of the LAMB but being a new creature. Let us then for this pray, fervently pray, *Quicken me, O LORD, for thy NAME'S sakes, Ps. cxliii. 11,* and remember me, O LORD, with the favour that THOU bearest unto THY people, &c. that I may have glory with
THINE

THINE inheritance. And let us *be strong in the LORD*, who has said, *No, I will not leave thee, no, never, never forsake thee*, (a) *Heb. xiii. 5*. For the decree is past concerning the mystic temple or body of JESUS, the church as concerning its type, 2 C. xxxvi. 23, Ez. i. ii. 6, 8, & al. however builders of hope refuse this corner-stone, or adversaries weaken our hands or the dragon foams, Rev. though the stones its members lay in the dust and are turned to destruction, that it shall be built up from the grave when HIS GLORY shall appear, and HE shall say, *come again ye children of men*, Ps. cii, 14, xc. 3. Let then this great day of judgment (not one of twelve hours, but a duration as Ps. 95, vii. and as the JEWS own) be ever in the eye of our faith. Let us, the JEW in particular, make this NAME our boast, remembering Zec. xiii. 9, Jer. ii. 9, 12, Then (after the seventy, satisfaction) shall ye call on ME, and I will hearken unto you and ye shall seek ME, and find ME when ye shall search for ME with all your heart and I will bring you again (at the resurrection c. xxxi. 8, 12, &c. from the [JEPEN north] overspread grave (b) Be the rest of JESUS from our sorrow, &c. Is. 14, 3, and His kingdom Dan. vii. 14, what we seek; His holy steps ours; His SPIRIT our guide in peace, like ISRAEL in one body, to the land of JEHOVAH, v. 2, and our lamps burning with His love, as they that wait for their LORD; that when antichrist shall be destroyed,

(a) In the Gr. there are five negatives, which it is hard to express in English.

(a) The word [חַיַּיִךְ] from the same root, as Mr. Parkhurst observes, is used for a cell of honey Ps. xix. 11. the comb; so for the northern hemisphere spread over us. Compare Is. xxv. 7.

destroyed, *Dan. vii. 11*, they may be found citizens of the new JERUSALEM, *Zec. xiv. 11, 12*; *Rev. xxi.* And be our eyes on this JEHOVAH in this glorious sanctuary (CHRIST), *Pf. xcvi. 8, 9*, *Zec. ix. 1*, *Rev. ii. 22*. For they only, who are arrayed in His righteousness and possessed of this SPIRIT, shall escape the things that are coming upon all the loftiness of man, *Is. ii.* and be counted worthy to stand before the SON OF MAN, *Luk. xxi. 36*, that says, *I come QUICKLY*, *Rev. xxii. 12*.

But after all the LORD alone by the SPIRIT impressing His word as to St. PAUL can convert the heart to the sight of HIM by faith. O may it be so accompanied with power to our souls that in this tremendous day when death and hell shall be cast into the lake, we waked by the last trump to bliss may find in our judge [JESUS] THE ESSENCE THE SAVIOR giving us an everlasting sabbath and rest in the glory of all lands, a ceaseless triumph in all the fullness of this most excellent NAME. For HE COMETH, for HE COMETH to judge the earth, *Pf. xcvi. 13*. AMEN.

Blessed be JEHOVAH the [GOD] ALLIED ONES, the [GOD] ALLIED ONES of ISRAEL, who doeth miracles alone. And blessed be the NAME (JE in JESUS) THE GLORY of HIM for ever, and let the whole earth be filled with His GLORY, AMEN and AMEN, Pf. lxxii. 19. Rev. xviii. 1.

(a) They who object to CHRIST's imputed obedience will find an answer in *Num. viii. 11, 19*, where the Levites, His types, are said to do the service or work of the children of ISRAEL, called also the service of JEHOVAH. See *Mead's Discourses*, P. IV. p. 41, 52, 107, 110.

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